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IN MEMORIAM

JAMES MANSON CRAIG

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The shadow of death is upon the College. We have suffered an incalculable loss in the sudden death of our colleague and professor the Rev. J. M. Craig. As yet we can hardly realise that he has gone for ever from our midst. On the Friday he was with us in the usual routine of College life; on the following Tuesday God had taken him to Himself.

A feeling of awe remains with us—such a feeling as comes when a deeper note sounds through the confused harmony of existence.

Full of vigour, cheerfulness and hope, Mr. Craig reached Madras in 1911 to take up work as Professor of English in the College, at the time when the new Honours Courses necessitated an addition to the staff. He came as the first representative of the union, which had been recently consummated with the Established Church of Scotland.

His previous training had admirably fitted him in many ways for the work of an Indian professor. He came to us with all the honours of his university fresh upon him and full of enthusiasm for the task which he had chosen. Behind him lay a record crowded with achievement, for though he had specially distinguished himself in Philosophical and Classical studies, his

name occupied a high place in many other class-lists both at school and at the university. That his interest was not confined to secular studies, is shown by his brilliant record in his Divinity Course at St. Mary's College, St. Andrews. Theology had a special attraction for him; and he often expressed a hope of being able to do some special research in the field of Sacred Literature.

His versatile nature led him to take a prominent part in the life of his university. As captain of the University Football Fifteen, President of one of the larger College Societies, and representative of St. Andrews in inter-collegiate athletics, his many-sided nature found ample scope for development.

Before coming out to Madras, he acted for some time as Mission-Study Secretary of the Church of Scotland. In this capacity, he came into close touch with the student life of his country, and was inspired with enthusiasm for the cause of Christian missions. When the call came from Madras, he felt that he could not refuse it. Though the notice was very short, he set to work with characteristic energy to equip himself fully for the special work he was going to do at the Christian College. In order to make himself acquainted with the most modern methods of teaching English, he attended lectures at Edinburgh, and spent a short term at Oxford, which he utilised to the utmost.

J. M. Craig impressed all those who were fortunate enough to know him well by his force of character, his love of truth, the scholarly accuracy and thoroughness with which he did his work, and above all by his frank and loveable disposition combined with enthusiasm for all that was noble and beautiful in life. Though he was only too short a time with us, he had already made a deep impression on all who came in contact with him. Many of them feel in his death something of a personal bereavement.

His colleagues, his students, and those whose knowledge of him came through channels different from those which centre in the College can scarcely believe that his buoyant alert nature is no longer among us to impart its cheer and stimulus to our lives.

But while the personal note is prominent, a feeling of the deepest sorrow for his young wife in this her sore experience, and for his widowed mother and relatives in Scotland unites a great number of hearts in Madras in warm and earnest sympathy.

"Experience, like a pale musician, holds
A dulcimer of patience in his hand,
Whence harmonies we cannot understand,
Of God's will in His Worlds, the strain unfolds
In sad perplexed minor. Deathly colds
Fall on us while we hear and countermand
Our sanguine heart back from the fancy-land
With nightingales in visionary wolds.
We murmur—"Where is any certain tune
Or measured music, in such notes as these?"—
But angels, leaning from the golden seat,
Are not so minded; their fine ear hath won
The issue of completed cadences,
And, smiling down the stars, they whisper—Sweet."

*CHRIST OUR HOPE.**

We trusted that it had been He which should have redeemed Israel.—Luke xxiv: 21.

WHY is it that this talk on the journey to Emmaus makes such a wistful appeal to us? It is, I think, because we find in it three things, a great human grief, a great human perplexity, and a divine healing and solution.

A great human grief. No experience on earth draws men together like sorrow. When a year or two ago the wires flashed across the world the news that King Edward was dead, the whole Empire of diverse races and creeds was one in a common bond of grief. Those two men were Jews. They lived nineteen hundred years ago. In raiment, in speech, in custom they had nothing in common with us, and yet the throb of their grief comes home to us as vividly as our own heart-beats. In sorrow there is neither Jew nor Greek, neither East nor West, Border, nor Breed, nor Birth; and so to-day, across all these centuries, across all barriers of race and tradition, these men live still as our brother-men, because their sorrow is a sorrow like unto ours, their perplexity is ours, and I would fain hope that ours too in some measure are the peace and the assurance that brought light into their faces as the evening passed away.

They walked sadly that evening with bowed heads, for three days before this they had laid in the tomb one whom they loved

* Sermon preached in St. Andrew's Church, Madras, on 15th December, 1912 at the Memorial Service for the Rev. J. M. Craig.

greatly. Their outlook on life had in a moment been changed. For they had hoped to go through life with Him, upheld by His companionship, strengthened and guided by His wisdom, sharing His ideals and now—now there was only a blank wall, through which they could see nothing, a silence in which they could hear nothing, an emptiness in which they could find nothing.

But it is not of their grief that I wish to speak, for of grief we can say but little. We can but share it. I wish rather to speak of the sore perplexity into which they were plunged. During these years of companionship with Jesus they had gradually come to frame a theory about Him, which fitted into their scheme of things. In this theory His death had no part, not at all events His premature death. They had come to believe that Jesus was the Messiah who would bring redemption unto the Jews, not by dying, but by gloriously living, that He would in course of time rise supreme above the humble lot in which He moved, and become a power in the nation, overcoming Pharasaic obstinacy, and Sadduceean contempt, and finally would reign in glory over a united people. He might indeed speak of death awaiting Him, of the certainty of its coming, but of course His words must in some sense be figurative, for His death, if literally experienced, would simply be the end of all things. It had no place in their outlook upon life. It did not fit in with their cherished plans. And yet death had come. It had broken across their most sacred hopes, and their faith reeled beneath the shock.

It was of Christ that Cleopas and his friend spoke that day; it was the profound mystery of His death, so crushing and unintelligible, that unsettled their minds. But it is needless to say that their experience in this, the profoundest of all tragedies, is repeated day by day in the lives of us ordinary men and women. We too cherish high hopes and ambitions, for ourselves and for others, hopes and plans that are in no sense selfish or unworthy, and in a moment our plans are shattered in the dust, and we are left groping in the darkness, and sometimes in the shock of it we lose our hold on God as a God of providence and love.

Four years ago on the 1st of January I stood on the streets of Naples, and watched, amid a silent and awestruck crowd, the carriages rolling up from the docks crowded with injured

men and women and children. They were being brought to the hospitals from the scene of the awful disaster in the Straits of Messina where they had left hundreds of dead behind them. Without warning in the silence of the night an earthquake had shattered the smiling towns and vineyards, and left only desolation, and ruin and death. It presented on a large scale the problem that meets us every day of our lives. The lilies of the field may be clad with a beauty greater than the glory of Solomon, and the cedars of Lebanon may spread forth their branches in their majesty, yet in a moment they may lie battered on the ground, and like the disciples of old we are tempted to ask, to what purpose is this waste? A young life grows up amongst us of rich promise, trained and equipped with much care and toil for the furtherance of the Kingdom of God, and it is taken from us, sometimes in the bud, sometimes in the blossom, before it has well begun to bear fruit. To human eyes it was so in the case of Jesus. He was given less than three years to do the great task for which He had come among men. From the standpoint of human estimates, He had accomplished nothing. He had gathered a few humble friends around Him, had implanted in their minds certain deathless truths and convictions but beyond the narrow confines of that little land, even His name was not known. The policies of states remained unchanged. He died at the hands of His enemies with His task, as men would judge, hardly begun.

These two disciples could not read the story of Christ and its significance, as we can read it in the light of experience and history. They could not see the broad fields of the world ripening to the harvest as we can see them to-day. They knew not that that broken, incomplete life, as they in their ignorance would have called it had accomplished in fulness all that the Father willed for the redemption of the world. Was it any wonder that His disciples wandered sadly and aimlessly in the precincts of Jerusalem speaking to each other of defeated hopes. The end had come, and the end was despair. Yes, if that had been the end we had reached pessimism, and the highest virtue, the only virtue possible, of pessimism, is resignation. We can but bow in acquiescence, sullen or contented, in the dictates of a fate that is too strong for us. That is the religious attitude of many in this

land of India. There is only one escape from the suffering of life, and it is escape from existence itself. But this was not the end. Had it been so, I should not speak from this pulpit to-night.

Let us follow the history a little further. It was a memorable day in the lives of these men. The sun had risen in gloom but it set in radiance, and it flooded the world with a light that has been shining ever since. A stranger joined them in their walk. It was the Lord Himself, though they did not know it. Their eyes were holden so that they did not know Him. And Jesus expounded to them the Scriptures, proving to them that that death, that seemed to them so fatal to all their hopes, was itself part of the Father's plan for the redemption of men, that only through the cross could the divine love be fully manifested in man's redemption, that only by submission to the malignity of men could that malignity be won for righteousness. The cross, with all its pain and suffering and indignity, was not a defeat as men are so prone to think, but a victory, for it lay in the path that Christ had of His own will chosen for Himself. And to-day in every land, and not least in this land in which we dwell, the cross is not a symbol of defeat, but of triumph over sin. It was because He died that men to-day believe in the love and mercy of a heavenly Father. For He who is one with the Father took this shame upon Himself, and suffered that men might know the unutterable love of God to sinful men. Only thus could men know the Father's love, only thus could they know the horror and the hatefulness of sin, and at what a cost the Father redeemed the world from sin.

Now it was Christ Himself that taught His two disciples the meaning and the purpose of His death on Calvary. It was He that filled them with new hope and gladness and thrilled their hearts with a new vision and a new outlook upon life. In the light of a recovered Saviour they read into that past a new and gracious meaning, and they saw that God's purpose was wider far than their feeble minds had been able to grasp, and that even the darkest experience in their life's history was, when interpreted by Christ, full of a gracious purpose of love.

In like manner, and here we come to the supreme lesson of the passage for us, our life, and its tragedies, its suffering and

pain, can be read by us with hope only when we read them with the interpretation of Christ. Without Christ, and His explanation of life, I do not believe we can escape from pessimism. We may indeed drift through life without thought in casual carelessness, but if we seriously face the tragic facts of life and all their consequences, and leave Christ out of account and His teaching about God the Father, there is no escape from a pessimistic interpretation of life, and the fatalism of India becomes the logical conclusion. For remember it is to Christ that we owe the sure and certain hope of immortality. It is to him we owe the belief in God as a loving personal Father who knows us each one and cares for us. Both beliefs were vaguely in the world before He came, and both may be found in other creeds which His teaching has not influenced ; but it was He that made them living faiths on which millions rest to-day. Leave Christ out of the reckoning and these beliefs that have created the world anew will again sink back into the land of shadow and surmise.

If, however, on the other hand, we take Christ as our guide, our teacher, our Saviour, if we allow Him to join us on the way, and speak to us of the riddle of life as He reads it, and tell of a holy and loving Father, who would not send pain if He could avoid it, but who through pain and suffering is working out a gracious and loving purpose, if we can do this, then the hard experiences of life will be transfigured for us, and we shall learn to rejoice that we are counted worthy to suffer for His sake. And Christ will be to us a brother, who having trod the dark way before us, will lead us safely through the valley of the shadow into the light beyond. Grief will still remain when our loved ones are taken from us and Jesus would not have it otherwise, but it will be inspired by an abiding trust in the love and wisdom of the eternal Father; and with new courage and ever clearer faith we shall take up the task that still awaits us as fellow-workers with the Lord Jesus Christ, knowing that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal but the things which are not seen are eternal."

Brethren, through all this service our thoughts have been turning to him whom we laid last week to rest in the tomb, and to the widowed and stricken heart that he has left behind. He came to this land only a year and a half ago, to spend his life for India's sons, and our Father has seen fit in His gracious providence to take it thus early to Himself. He came to us with an exceptional endowment of talent and training, with a brilliant university record, and with a loving personality, which won the deep affection of his students, and endeared him to us all, and especially to you, to whom he so often brought God's message in this house. And already in the springtime of his life he lies at rest. Of what it means to those who are dearest to him we dare not speak. We can but offer silent sympathy, and share with them the heavy burden of their grief. But if we weep, as Christ wept at the grave of Lazarus, and we would not if we could repress our sorrow, shall we after what Christ has taught us regard a life so rich and gracious as broken and incomplete? We would fain have kept him with us to share in the task that God has laid upon us, but the Father who sees the end from the beginning, and who is working out His gracious and loving purpose, has called him to the richer and fuller service in the world beyond. And we can trust His knowledge and His love, and so if to-day the cloud of sorrow hangs like the night heavy above us, let us turn our faces where the light shall break, and go on our journey with Christ, who died that we might live, and live in hope and assurance until the day dawn and the shadows flee away.

Can it be true, the grace He is declaring?
Oh, let us trust Him, for His words are fair.
Man, what is this and why art thou despairing?
God shall forgive thee all but thy despair.

Surely one star above all stars shall brighten,
Leading for ever where the Lord is laid;
One revelation through all years enlighten
Steps of bewilderment and eyes afraid.

Yea, thro' life, death, thro' sorrow and thro' sinning
He shall suffice me, for He hath sufficed:
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ.

TO THE FORMER STUDENTS OF THE MADRAS CHRISTIAN COLLEGE.

(READ ON COLLEGE DAY, 27TH DECEMBER, 1912.)

GENTLEMEN,

On former occasions the messages I have sent to your annual meetings have borne on subjects of manifestly grave importance. Let me make a change this year. I mean to set out some remarks for you to think about on a question that is apparently, but perhaps only apparently, altogether trivial.

I have long thought that you, representatives as you are of those among your countrymen whose training and life have been largely influenced by Western culture, ought to give serious attention to the question of what example you are to set by the fashions of your dress. To say the least of it, the question is one that deserves consideration. It is not one that can wisely be left to settle itself by unthinking conformity to any custom that has sprung up, one knows not how, or that just happens to be getting into vogue around you. The question is one of those which may well involve weightier issues than are obvious to superficial minds who allow themselves to be carried hither and thither by any current or eddy which may be floating them on to a result about which they will take no trouble to inquire. At any rate it is worth your while to ask whether any such serious consequences as I have hinted at may possibly follow from the way in which you finally settle the question that I mean to raise.

So far I think you will agree with me. I do not expect any of you to doubt that external things, to all appearance, as unimportant as the mere mode of dress, may sometimes have undreamt of effect on social and moral life, or that it is wise to ask whether the merely external thing is likely to have an effect of this kind in any particular case that may arise. You will further assent to the proposition that if there turn out to be a vital link between the trivial outward and weighty inward thing,

even the former ought not to be left to chance but be held worthy of reasoned and deliberate investigation.

So far you will accompany me along my line of thought. I am not so sure that every one of you will accompany me much further. I quite expect that some, and perhaps not a few of you, may refuse to accept, or may possibly even resent, the conclusion at which I should like you to arrive. Some of you must be aware already that it seems to me a profound mistake for men who have accepted European culture to think that such acceptance has for a corollary that they should clothe themselves in an imitation of European costume. To my mind the reasons are both numerous and strong why you and such as you should make it a point of honour to be conspicuously Indian in your dress. This does not mean that I object to your adopting modifications of ancient modes of dress which after full consideration you judge to be dictated by convenience or good taste. All that I object to is that in this respect or in any other you should let yourselves be unthinking and slavish followers of customs that are alien to your native land. In more than one country which in this generation has followed the earlier lead of India by welcoming new impulses from the West, the idea seems all too prevalent that the fitting way to mark the awakening of new aims and thoughts is the wholesale adoption of novel attire. I trust that no such idea will in the long run become dominant in India. I invite you to do all you can to withstand the notion which you ought to look on as dishonouring to the ancient civilisation of your land. Perhaps my invitation may not be widely responded to at once, yet I will not lay aside the hope that the time is not far distant when the sons of India, while welcoming every good thing that the West can bring to them, will feel bound to make it visible to all men that they are proud to belong to a country that has traditions and a culture of its own. The readiest mode of making such justifiable pride plainly visible is to refuse to make yourselves a mere replica of another race in a matter that in itself is external and indifferent. If at the first blush you feel disposed to set aside my recommendation I hope that you will not do so with inconsiderate disdain. I hope you will weigh the suggestions which I am to make, for I think that there is not much

danger of your suspecting my views to be based on any dislike of you or any lack of sympathy with your rightful aspirations. At any rate I believe that you will credit me with having always had much thought about the validity of the opinions I form and the wisdom of expressing them and not so very much about the question of whether these views happen to be popular or not.

In considering the point before us, probably the first thing is to meet an objection tolerably certain to be made by those who hold that in this matter your proper posture is one of servile imitation. Their objection will be that there is no costume that can be properly spoken of as Indian. It is true enough that no special costume is prevalent either with every race or in every part of India. We are all familiar with varieties of dress which enable us to determine the races to which their wearers belong or the parts of the country which are their home. Nevertheless, there is a broad distinction between all such Indian fashions on the one hand and the present fashions of Western Europe on the other. All I claim is that your influence should be on the side of following any one of the former and of objecting to the adoption of the latter. Let it be your aim to secure that the dress of your men of culture shall be obviously Indian and not European in cut or colour or material. If differences in these respects remain, it will be a gain rather than a loss provided that each of these differences has been developed on Indian soil. Subordinate variety within a wider unity is one of the fundamental principles of both the moral and the material creation, and is a potent contribution to its charm. Particularly I would have you and those whose mode of acting you can influence, to use some plainly Indian mode of dress at special public gatherings and ceremonial functions of all kinds. It is on occasions like these that a lamentable tendency towards servile imitation may most probably show itself. To me it seems that it is on occasions like these that you ought to give most emphasis to your having minds of your own and minds that are above being obsequious to influences that cannot be justified either by reason or by history.

Now let me submit to you a few of the considerations that may easily be adduced in favour of the procedure which I ven-

ture to recommend. The question is one in settling which æsthetical ideas ought to have considerable weight. India has æsthetical ideas of her own to which it is the part of her faithful sons to see that no needless violence is done. If you let your own ideas of this kind have free play you will certainly find them in decided opposition to the sombre and angular clothing that for a number of generations has somehow commended itself to the West. Remember, too, that it is not Indian ideas alone that take up this attitude of opposition. I believe that everyone in every land who values beauty for its own sake regrets that variety and propriety have so largely passed out of the modelling of attire among the nations which fancy themselves to be the vanguard of civilisation. If beauty, truth and goodness be the three things that are of real value in themselves, each of them ought to hold some place in moulding the management of life. Beauty may indeed find its place as the lowest of the three, but it does not follow that it has no proper place at all. Your consent to its holding the place that ought to be assigned to it will carry with it the inference which I hope that you will draw. Not impossibly some may be present at your meeting who will bear me out in saying that my views on this whole subject are not propounded for the first time now. In bygone years I have often said that it would be far more sensible if we Europeans when amongst you should attire ourselves in some one of your Indian fashions than that you should copy ours. Not that I seriously held that we should do this. Many things would have to be weighed before arriving at a decision on this point. Still I used to hold, and I continue to hold, that if there were any copying at all it ought to be on our side rather than yours.

The next consideration is that of comfort and health. The former can no doubt to some extent be secured by throwing off the stiff uncouth habiliments as soon as the shelter of home is gained. This is the pretty well known practice of those who attire themselves after the fashion of which I disapprove. Health is a weightier matter. Ordinary human instinct is sound enough to ensure that any style of dress which has grown up naturally upon Indian soil is fairly well adapted to the requirements of the climate. In lands of the sun a prime necessity for health is that dress should be light enough as well as open and loose enough to

afford the freest attainable access to the outer air and an equally free channel of escape for all exudations through the skin. Considerable freedom of this kind is essential everywhere but at times and places dominated by all-pervading heat a particularly large amount of it becomes an absolute necessity if health is to be maintained. Experience has abundantly shown that inattention to this fundamental principle in the economy of Nature is attended by disastrous consequences. Perhaps few of you are acquainted with what is happening in this respect in a certain group of islands in the tropical Pacific. There unwise advice suggested to inhabitants that the prompt adoption of European costume was the right way to mark their emergence from savagery. This advice was too widely followed. Thus it has notoriously been a contributing cause, and probably the chief cause, of the terribly rapid rate at which the native population has been diminishing. The thing has gone so far that if the archipelago in question is to remain inhabited its population will consist at no very distant date mainly of immigrants from India. It is to be hoped that these last will have sense enough to avoid the error which has done so much to cause the disappearance of the race they are replacing. A more familiar example of a similar disaster is that of the Maoris of New Zealand. These were not long ago in all physical respects among the very finest races of mankind. They, too, have more than begun to enter on an alarmingly downward course as regards both numbers and physique. The most competent observers hold that this lamentable fact is largely and perhaps principally due to their sudden adoption of a style of dress uncongenial to their climate and their mode of life.

Not long ago, I heard of how in a certain place in Southern India it is becoming the fashion for students as well as others of about the student age to dress in heavy woollen suits modelled, not always very successfully, by local sartorial art on the latest fashion of London and of Paris. There may or may not be denizens of that place present at your meeting. It is not Madras, but for all I know a custom of the kind may have been coming into vogue in more than one collegiate centre during those years in which to my regret I have been away from you. May not a custom of the kind be brought to an end by an explosion of ridicule on the part of sensible men? If it be not brought to an

end somehow I venture to predict—and younger members of your association may live to see the prediction verified—that long before old age comes on them these gentlemen will be recompensed for youthful folly by marked liability to various forms of tubercular disease. So much on this point of comfort and of health.

Again, if peculiarity of garb should ever become the acknowledged mark of receptivity to impulse from the West, would this not tend to build up a separating wall between your community, which is still comparatively so small, and the overwhelming mass of your fellow-countrymen? I am sure that you do not wish that there should be any wall of this kind. I hope that it is your earnest, or perhaps your impassioned, desire that influence should pass freely between you and those whom it ought to be a foremost object in your lives to elevate and guide. With existing divergences, caused by differences of race and creed and language and environment and much besides there are surely too many walls of separation in India already, even if no account be taken of that system of caste which is the peculiar heritage of Hindus. On this thorny question of caste I doubt not diverse opinions exist among you. Probably many of you hold that whether the effects of the system be good or bad to-day there was a time when the balance of its influence on moral and social life was salutary. Some of you may go a step beyond this by maintaining that even if the system has served its day, its sudden and immediate disappearance would be a calamity. Yet others may go still further and perhaps be ready to take the position of defenders of the system even as things are. But if there should be any among you who are willing to occupy this last position I am convinced that even they do not desire that a new caste should be added to those already in existence.

Perhaps you are inclined to smile at the idea that trivialities about clothes can result in anything that can be dreamt of as equivalent to the formation of a new caste. It is true that anything that has taken place in this respect as yet may be regarded as of very trifling moment. The adoption of a new style of dress by a few men here and there will not by itself lead to much moral or social change. The matter might assume a very different aspect if the new custom should become universal

among educated men. Experience in other lands has shown that it may possibly become so. It may be admitted too that a state of separation produced by external appearances alone is not likely to become so pronounced or so complete as one that is fenced around by formidable bulwarks like the intricate regulations that hold existing castes apart. I would have you bear in mind, however, that obstacles may be very real which are not obstrusively apparent. Fields or compounds may be as effectively divided by a barbed-wire fence which from a distance is hardly visible, as by a lofty and thick stone wall. At all events it cannot be denied that extensive and conspicuous difference of dress would do something to augment the antagonism between social groups and classes of which there are far too many in your land already. Remember, too, that if on mature reflection you agree with me in judging the tendency under discussion to be bad, it is only in your own day that such a tendency can be effectively opposed. At present it is only in the germ. A little thought, a little effort now would root out an evil from which coming generations may otherwise have to gather bitter fruit. Let this or any other noxious growth be undisturbed when it begins to show itself, and ere long it may be beyond men's power to root it out. A very few of you may have seen and some others may have heard of how the danger of letting possible evils pass beyond the stage in which they may be checked with ease has received painful illustration in recent years upon the Shevaroy Hills. Well within my own recollection a slip of the Lantana shrub was planted in a certain garden merely as an ornamental flower. Its introduction seemed to be a thing of no consequence to anyone. For years the Lantana was suffered to spread on all sides and no one noticed its encroachments. By and by it was observed that it was in danger of spreading so widely as to destroy both the beauty and the fertility of all the good land upon the hills. Much labour has been spent and great expense incurred on almost fruitless efforts to root it out. I understand that its advance is still but little checked and that it is now a most formidable enemy to the great industry, which no one at first imagined that the harmless-looking little plant could threaten. The illustration may at least remind you of your responsibility for the welfare of generations that are to come.

Such things ought to warn us all that we should show no favour to any custom until we have weighed the results that it may lead to in the end. All that I ask is that you should thus take account of the consequences which the custom I am dealing with may bear with it for future years however distant. Let your view of such consequences be the main factor in determining whether you are to favour or to resist in its early stages this or any other novel custom even though that custom may appear to be utterly without significance in the meantime.

I come now to the last point of view from which I would ask you to look at the question in which I invite you to take a more than fleeting interest. I think it will give even clearer guidance towards a right decision on that question than the considerations hitherto adduced. Perhaps it is this last consideration that has mainly led me to choose the theme of my communication this year. The adoption of European dress by cultured Indians would be a distinct and powerful obstacle to the victory of all that is good and healthy in European influence. On the other hand your resolute adherence to Indian methods of attire will help to give more easy and therefore more complete acceptance to such modifications of thought, of custom, and of tendency, as may healthfully result from your ever closer contact with the West. This statement may be something of a paradox, but a little facing of the facts will prove it to be true. I am sure that you all believe that India has been reawakened by this contact. If so, your country is bound to pass through a well-marked period of transition. Probably there is not a solitary individual among you who doubts, or desires to doubt, that changes of many kinds are inevitable. Probably there are many differences among you as to the particular changes which you ought to desire or feel that it is your duty to promote. It is no part of my present purpose to indicate the changes that are most salutary, or the best time and wisest method of making them. What I wish to point out is that no change however salutary will get itself established without protracted discussion and serious conflict between opposing views. Such conflict is certain to arise even between individuals and between schools of thought which aim with equal sincerity at the common good of your common land. This is the course that things cannot but take among you. Any beneficial

change that gets itself apparently established without thorough discussion and without debate, which in proportion to its earnestness will verge at times on strong antagonism, is a change that will not endure. Now when tendencies and schools of thought are thus in conflict it will be a favourite argument with the one side or the other, sometimes possibly on both sides, that those who differ from it are unfaithful to the best traditions of your own civilisation and that they are aliens at heart and not true Indians at all. Whatever be the particular changes which any of you may favour while the period of transition lasts, this is an argument which you will often find blocking the way towards effecting them. It is an argument bound to have a powerful influence on the best and sincerest minds and one that will therefore weaken all the efforts any section of you may make to advance whatever cause that section has at heart. You perceive at once that an argument of this kind is quite irrelevant to the right decision of the deeper questions which necessarily arise in a time of far-reaching change. This argument with the prejudices that cling to it will be swept aside if all those who stand for a reawakened country unite in testifying to the world by the visible proof of habitual dress that they are true children of India and determined to remain so. I see no other way by which you can do half so much to secure a fair and open field for the discussion of the many grave and difficult problems which will have to be solved somehow if India is to secure such influence as it may justly aspire to exercise on the current of men's thoughts and the future history of the human race. On this, though it be the most important aspect of the subject I have thought it right to dwell on, I make no further remark at present. I leave it rather for your own minds to work on until it becomes as clear to you, as it has long been clear to me, that the question of the colour, material and shaping of your dress is not the trivial affair which it doubtless seems to men who have little capacity, and perhaps less inclination, for continuous and searching thought.

Well, now, whatever value you may attach to my remarks on the question I have raised, there is one ground at least on which I may claim some credit for having raised it. Even if I have failed in other respects, I think I have succeeded in suggesting a fit subject for debate. I entertain the hope that your sons and

younger relatives and others like them, who are still at College, will find matter in my remarks for lively and interesting discussions in those societies of which it is an essential part of right education that they should in their earlier years be members. In our own College, and in other Colleges as well, I hope that the subject I have broached will find a place in some form or other on the forthcoming programmes of not a few societies. If this hope should be fulfilled, I trust that the members of such societies will not imagine that I either expect or wish my views to be at once and unanimously accepted. To accept them thus would be to commit that very error of inconsiderate adoption of lines of thought or lines of action against which all that I have said is meant to be the most emphatic of protests. In the case of all men, but most of all in the case of students, I stand by the well known motto that "Truth's like a torch, the more 'tis shook it shines." I do not wish those who may defend the view opposed to mine should have a victory in the final vote, since I am well convinced that they will not have the victory in argument; but I do wish that opponents of my view should marshal well everything that can be said against it and attack my position as forcibly as they can. Thus debates will be secured which will be suggestive and lively at the time, and which in their last resort will turn out to be instructive. To all present and future students who may consider that my suggestion deserves attention I now give anticipatory thanks accompanied by my best wishes for the success in every way of their various societies. Energetic participation in the works of those societies ought to do not a little to prepare them to contribute to a wise decision on the vitally significant questions that will confront them when their active lives begin.

You who already are in active life are called upon to take a foremost place in dealing with such questions now. I hope that in doing so you will bear in mind how often the most powerful of all the influences around us are so unobtrusive that we are scarcely aware of their existence. In this way as in most ways the external world is a fitting parable of things that touch the deep realities of social and of moral life. How little do we think of the effect produced on us by the all-pervading air! How little conscious are we for the most part that we are so much as

breathing it! Yet, is there anything in nature more efficacious in determining whether we are strong and healthy on the one hand, or diseased and weak upon the other? It would be easy to dilate on the parallel that might be traced between the physical effect of the air so unobservantly inhaled and the effect unconsciously produced on ordinary currents of thought and feeling by constantly visible things like the one which in the foregoing remarks I have asked you to attend to. My purpose will be largely served, if I have convinced you that customs very trivial in themselves often have results, which thoughtful men ought to detect and provide for when they are as yet only beginning to be formed.

It is time that I should close. Usually I care but little for winding up a communication like this with expressions of affection or esteem. These are apt to be little more than formal. I trust that not many words of that kind are needed between you and me. Nevertheless, a few such words may be allowed when I am looking back, as I am doing now, over the half century that has rolled away since I first left these shores to land on yours. Let me therefore tell you that my retrospect over these fifty years is pleasing on the whole, and that I am thankful to have had the work of my life assigned to me among you. Let me tell you how earnestly I desire that every kind of good may come to you throughout the approaching years and all the years that may come after it. I desire to send such wishes now to all former students of the College—to you, in the first place, who have met to celebrate our Annual Day; equally to those who would have helped in its celebration, if it had been in their power to do so; and to those as well who, if they had the will, might have found the way to add to the number and increase the pleasure of your gathering. May each of you have a prosperous and happy and above all a useful life. May each of you find his way to advocate one cause or another marked by some feature of what is beautiful or true or good. May you be enabled to advocate the cause that you judge to be marked in this way with patient and unselfish energy. May you thus do your rightful part in helping your country to pass well through the period of transition, which on the whole it ought to welcome; but which, whether welcomed or not, it cannot shun. If on the present occasion I have called your attention to a subject which some of you may

not wholly like, and have also perhaps discussed it in a manner not altogether pleasing, believe me that it is only because your welfare and the welfare of your country have still a dominating hold on my accustomed thoughts and deepest feelings.

WILLIAM MILLER.

BURGO PARK, BRIDGE OF ALLAN,
SCOTLAND, *November*, 1912.

THE USE AND ABUSE OF THE PAST.—II

IN the single celled Protozoa it has been found that unless these simple cells can unite intermittently with other cells, they decay and become useless. "One of the most striking phenomena which has recently come to light is the deadly effect of too long continued isolation," says Gamble. Refusal of all progressive influences means isolation in fact. This isolation, this contentment with the past is seen in both natural and racial history to be fatal to all true life. It means extinction. We may then briefly summarise the lessons we learn from this study of nature and history, and see how they help us to understand our own proper attitude to the past.

(1) The first thing we see is that all development is a gradual ascent from the past through variation. The past persists in the present, but in a somewhat modified form. Without such modifications no race-progress is possible.

(2) The second important thing is that all these variations are brought about by adaptation to new environment. In some cases the new environment was supplied by a different atmosphere, in some cases by the presence or absence of certain other species. The salient fact is that the environment changed, and the creature had to change too in accordance with it. The result was progress.

Now to apply these facts obtained from observation and experience to our own present social and religious position. The environment of our social and religious life is rapidly changing. The beliefs and practices which were useful in the old, quiet, exclusive atmosphere of India will not be useful in the new at-

mosphere of this Twentieth Century. Take the present system of mythology and worship. Nowhere in the world has such a system survived the impact of modern scientific knowledge and we have plenty of indications in India that it is not going to do so here.

The following story was told to me a year or two ago by a Brahman friend: A certain Hindu youth while studying for his Matriculation was asked by his sister to tell her something about God. He told her to wait until he had passed his Matriculation. When she came to him after that for the answer, he again put her off and said he was doubtful about all such things, promising to tell her when he had obtained his degree. So she came to him again after he had graduated, and he told her that he knew all about it now. "There is no God" he said. This story was told me to illustrate the result of education on many Indian minds to-day.

The environment is changing, and the organism has got to change with it, or else extinction will result. In accordance with natural laws, there must be variation and development. The past reveals the Indian as essentially religious and given to religious symbolism. This disposition expressed itself in his worship. The disposition remains, but the expression of it must vary with the changing environment; and while probably ritual, ceremony, and symbolism will always play a great part in Indian religious life, we must seek for an expression of it in accordance with the new age in which we live. The same may be said about the general puranic ideas of Indian gods. They will not stand against the new environment of the higher moral ideals and stricter scientific knowledge of to-day. I believe I am simply stating what are matters of common experience to all educated Indians.

The same principle may be applied as a test to many social organisms. It is clearly recognised by the majority of India's great men of to-day that caste in anything like its rigid form has no useful function in India's life now. Manu is not a guide for the Twentieth Century any more than an Indian of the first century would be a useful guide in the Madras of to-day. We may hope that the spirit of self-help, of brotherliness, and of impartiality as to rich or poor which belonged to the caste will

be the spirit which shall ever reign in the hearts of India's children.

Then as regards the position of women, whatever may have been their place in the past it does not follow that this must be their place for all time. Why should we search ancient epics and shastraic rules for the new position accorded to women to-day? The greatest shastra of all is the mind of man. The *Panchatantra* is supposed to be a book for the education of young men. If young men ever used this very largely in their education, I can easily understand the present idea of women. The teaching of the *Panchatantra* on womanhood is a libel on India; and I hope that no modern Indian accepts that idea of woman's place or disposition. As a matter of fact, the eminent services of many Indian women, the beautiful home-life—beautiful in its queenliness, in its resignation—of so many more, and the great ideals which have always dominated the conception of womanhood in India belie both the teaching and practice of ancient India. But we have got to do more than let it belie itself in eminent examples. Man's progress is achieved through conscious not unconscious variation. The natural unconscious variation is only rendered useful and available by a deliberate purpose on man's part. Man can either work with or against nature. Working with nature means progress; while working against nature means extinction.

Probably these suggestions would be favourably received by many educated Indians. We need however to go farther still, and to let all our religious and social ideas feel the searching out of this modern consciousness. The idea of transmigration needs examination in this spirit. Some of the ideas of Vedantism as proclaimed by Sankara will hardly work in the modern world. As a matter of fact, I do not think that one needs to improve on Ramanuja Chariyar in the criticism of this aspect of Indian religious thought. It has always surprised me that Sankara Chariyar should have been recognised as the chief exponent of Indian religious philosophy rather than Ramanuja Chariyar. There is a great difference between the attitude of Eastern and Western philosophy to the past. Eastern philosophy is always trying to explain the past, to show itself as expressing the content of the past; while Western philosophy is always trying to

improve on the past, to utilise the past in a better future. While the West has its great men of philosophy such as Bacon, Kant, Spencer and many others, it does not place them on a pinnacle as the standard for all ages. They were men that helped on the forward movement of life, that took a great stride forward and we show our respect for their memory by ever striving to leave them behind. Onward, forward! must be our watchword, ever seeking to adapt ourselves and our ideas to the changing environment.

Then too nature teaches that evil habits such as the shying of the horse, which resulted from an immature or perverse development, have to be eradicated. So in religion and social politics there are positive evils; survivals of an old past, like the clinging scent of the assafœtida in the pot, which must be definitely and deliberately eradicated. Such was the custom of sati; and such is the gross demon worship of the villages.

Finally death, extinction is the result of clinging to the past. The creature or the race that clings to the past loses touch with the world in every way. It is out of harmony with its surroundings. It takes nothing from them and gives nothing to them. There is no creativeness in it. It is the story of the Australian aborigine over again. There is no interplay between organism and environment; or the forces in the new environment are too strong for the old organism, and the old organism has to decay and perish. The gradual decay of Persia is an illustration of this. The appearance of the country according to Sven Hedin is that of a decaying land—houses falling down, the population decreasing. Here you have an example of the clinging to the past, seen and known to all. Great monuments of the past tell of a splendour that has gone, and a present full of weariness, futility, decay and anarchy.

What then is the use of the past? The past is the foundation of the present. The child has its past in the lives of its parents, and it builds upon that. The past is an ever growing treasure-store of experience, from which by conscious and unconscious selection we form our present life. Some little fixed routine becomes a habit, so that we unconsciously perform the action. Habit is the survival of the past in the present, and is very useful if subordinated to progress. The man under the

tyranny of habit is a crank or a fool; and the habit itself become his undoing. But there is ever a vital force that insists o adapting the past to the present environment. Each man build on his own past. If he tries to build on another's past, it mean failure. We get either the parasite or the abnormality. We nee not go far away to find examples of this attempt to build o another's past. We need not even go to the uneducated. Ther are a good many educated people in this country, who are con sciously endeavouring to build their lives upon an English past The vernacular is banished from their households, and the mimic English ways in everything. This is not only bad patriot ism, it is bad business also, because it must end in failure The fate of the white crow, pecked to death by its own kind should be a warning to those who foolishly disregard the past.

All variation must be development of the past. It mus have its roots in the past. This is why neglect of the vernacula is so dangerous in India. The past life of India is seen and realise in the experiences of the mass of the people, who think and talk only in the vernacular. The neglect of the vernacular means failure to realise India's true life. There can be no evolution without the influence of the past. What a glorious past India has, a past which she need not be ashamed to make the matrix of the future. In the religious past we see the great ideas of renunciation, sacrifice, unworldliness, God-communion, devotion rising like the snow-capped giants of the Himalayas from the burning plains of India's religious life. The political and social past of India is full of great achievements. This should be the matrix of the future; and the present must develop out of it, but not as a duplicate of it.

The soil we walk and live on is built out of the past. The great forests have become coal fields, the mighty hills crumbled dust, and the little creatures of the sea the limestone cliffs. The past lives for us here but only in its death. Death, the way to life, is the law of nature as well as of Christianity. As the past dies, so the present lives upon the dead body of the past. In our social and religious life also this is true, much has got to die before the fuller and nobler life can be attained.

There is one great fact embedded in the past of India—the supremacy of religion. Life has been built up on religious influ-

ences; social, political and even commercial life have been moulded by religious forces. This is the mighty current of India's past; and let no one think that he is going to work out a great future without taking full account of this influence. Those Indians, who to-day mock at religion, are denationalising themselves; for religion has ever been as the essence of the life of India. India's great future must grow out of her past, not by completely altering and changing the great life forces which have moulded that past, but by modifying their directions and altering their expression. In a great Indian future, religion must continue to play at least as important a part as it has done in the past; but the expression of the force will be different. We see religion in the past separating men, the Mahommedan from the Hindu, the Brahmin from the Paraiyan, man from woman. In the future the force of religion is to be the great unifying force of Indian life. It is our duty to use the present for the effecting of this purpose. We have got to see that religion works for progress; that we are expressing the force of religion in ways that mean an upward development of the life of the nation. It is no good crying 'Back to the Vedas,' and hoping in that way to find a religion that will meet the needs of this century. "The newer culture has cut too deep a chasm between the past and ourselves to make a return possible." It is, says that great religious thinker Eucken, a good thing to try and find out the great eternal truths which those ancient seers have transmitted to us in the Vedas—truths many of which we have forgotten to-day.

It is good to read the religious and social history of our land in these great books, and learn from it lessons for the present. But to imagine that these are sufficient for all the religious needs of the twentieth century is to imagine that Manu could steer a modern liner through the Suez Canal. It will be asked what bearing has all this on Christ and Christianity. Christ and Christianity belong to the past also and so the same principles apply.

It is not possible to discuss this fully now as it would mean a separate article in itself. It is a matter that each will have to discover largely for himself from study and experience. There are two paramount considerations however, which must be borne in mind. First, there is what we may call the quality of time-

lessness in the teaching and consciousness of Jesus. His teaching and His religious consciousness belong not to a particular age or people, but to all ages and peoples. This has been recognised on all hands, and is also a fact of experience. We see the teaching of Christ ever giving expression to new truths suited to every age and clime. It is a living organism with us, and so can adapt itself to a changing environment. It would be possible to show this in detail and fulness from actual facts of present day history.

Then the second consideration is, that one of the greatest assets of Christianity is the living spirit which goes on revealing the purposes and ways of God through the centuries, ever adapting itself to new conditions. Christianity is essentially the religion of the Living Spirit. It is not the religion of a book. We look upon the Bible not as a concluded revelation, but as a revelation that is ever being freshly expressed and illuminated and added to by the Spirit of Truth. Christianity is ever bringing out treasures new and old from its storehouses. This is the claim it makes and it is only as it substantiates this claim that it becomes effective for every age.

The statements that have been made as to the necessity of evolution and of variation stand good for all things, and not merely things in India. It is a general law of life which we see demonstrated before our eyes; and it is only as Christianity obeys that law that it will continue to occupy its great position as one of the mightiest religious forces of mankind. And it is because it has obeyed that law in its development that it has reached the position it occupies to-day.

"There is an original creative impulse in life which passes from generation to generation of germs, is sustained right along the lines of evolution among which it gets divided, and is the fundamental cause of variations," writes that brilliant biologist Bergson. He who works forward on the lines of this impulse, goes on ever to fuller and nobler life. He who allows this creative impulse to pass by him and remains unmoved and uninfluenced by it in the higher levels of his nature, goes on to failure and decay.

"India has increasing need of men fully equipped by character and training to take their places in the rank of progress,"

said Sir George Clark a short time ago at Ahmedabad. This equipment can only be attained by one who has himself pressed forward on the path of progress. The equipment in scientific and industrial training may be obtained by all who can avail themselves to the full of the modern facilities of our educational system; but the far more important equipment of character must be the result of a soul-development, an evolution of the inner self along progressive moral lines; and no such evolution is possible without religion. The religious forces that sufficed for the old life will not suffice for this new life, any more than armies can fight modern battles with bows and arrows. The equipment of character for progress means a religious equipment upon progressive lines. The need of India calls young men to this task to-day; and it is only as they become increasingly able to fulfil it, that India's natural life can go forward and develop in ever varying ways to cope with the conditions and problems of this new and strenuous century.

> New occasions teach new duties! Time makes ancient good uncouth.
> They must upward still and onward, who would keep abreast of Truth!
> Lo, before us gleam her camp fires! We ourselves must Pilgrims be:
> Launch one Mayflower, and steer boldly through the desperate winter sea,
> Nor attempt the future's portal with the Past's blood-rusted key.

H. A. POPLEY.

SOUTH INDIAN MUSALMANS—III.

DRESS AND APPEARANCE.

THE native converts in their general appearance very much resemble the surrounding Hindus. Their dress consists of a *dhotie* tied round the waist, a piece of cloth thrown loosely over the shoulder, and a turban, usually white, for the head. They are only distinguishable by their beards and shaven heads. The dress of the mixed races resembles that of the Arabs from whom they are descended. On the coast and in the towns, all above the labouring classes wear a loose white shirt of the usual Musalman form, a short jacket of cloth or padded silk similar to that worn in Egypt, an upper cloth generally white and of fine texture and an Arab skull cap of linen or twisted silk thread with a piece of cloth, white or coloured, tied round like a turban. Some Marakkayars

and Jonagans on the East Coast wear a peculiar fez-like cap made of coloured grasses. But the lower garment of these races is still Hindu. They are not accustomed to the use of *pyjamas* or loose trousers of the Dakhni Musalman. The waist cloth of the Mappillas is generally white with a scarlet border, while that of the Marakkayars and Jonagans is of a tartan pattern often coloured and of mixed cotton and silk. The Dakhnis like other Musalmans in the north wear a turban, a long gown and a pair of trousers, but shoes are gradually going into disuse. The dress of the majority of Musalman women is entirely Hindu. The Hindu *sari*, a long piece of cloth varying in length from 6 to 20 yards is still tied in the Hindu fashion by the convert women. Amongst the Marakkayars and Jonagans a loose jacket is worn in addition. The Mappilla women do not use the *sari* but their dress consists of a cloth very much like the *lungi* but of a dark-blue colour reaching from the waist to the ankles, a loose jacket of thick white cloth with long sleeves, the seams often edged with red, reaching a few inches above the hips and a small cloth thrown over the head and falling above the shoulders. The ordinary dress of the Dakhni woman consists of a *tahband* or skirt, *choli* or bodice, a petticoat, and a *thamni* or a piece of cloth four or five yards long worn round the body. As this dress does not cover the whole body as is laid down by religion* and withal does not look quite graceful, it is now being discarded by educated Musalmans. They generally compare it with the dress of the dancing girls of the south. But this does not by any means indicate its origin from Hindu influence. The Dakhni woman's dress is in common use among all classes in Upper India, and is generally believed to have been introduced by Nurjahan the famous queen of Jehangir.

All Musalman women bore their ears and noses just like Hindu women and like them wear all conceivable ornaments made of gold or silver on the head, ears, nose, neck, arms, fingers, waist, feet, ankles and toes. The baser metals are in use among the lower classes. The ornaments are generally of the same pattern as Hindu, differing only in details of design.†

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* Musalman women are enjoined to cover all parts of the body excepting only the hands, face, and feet. Koran Part XVIII, ch. 24, verse 31.

† Arab and Persian women do not have so many bores in their ears as in India and never bore their noses. All ornaments which cause a tinkling sound while walking, are prohibited in Islam.

RELIGIOUS BELIEFS, PRACTICES AND SUPERSTITIONS.

HOWEVER much Musalmans may deny it, there can be no doubt that popular Islam in Southern India has been considerably influenced by the religion of the Dravidian Hindus. Plain traces of fetish worship are found among the Dudekulas* who worship their tools on the *Bakrid* day just as the Hindus do on the occasion of the *Dusserah*. The propitiation of demons by sacrifices and offerings is generally current in rural parts amongst the uncultured Musalmans of all classes. Small-pox is attributed to *Mari*, and means are adopted to avert her wrath. When there is an outbreak of cholera in any villageMusalmans form processions and just in the Hindu fashion, go the round of all the streets in which they live burning incense and chanting specially composed hymns to propitiate, as it were, the goddess of cholera. The different houses are sealed with the sandal paste impressions of the hand in the belief that this will serve as a protection against the disease. On occasions of festivity women dip their hands in lime, and as among the Hindus decorate the walls of their houses with finger prints to scare away demons. The worship of local deities and of patron gods and goddesses so strongly condemned in Islamic scriptures† is still found to obtain among certain sections of Musalmans. Musalman women of the lower classes in the Ceded and Southern Districts break cocoanuts at Hindu temples in fulfilment of their vows. Some of the Ravuttans in the Madura District go to the great Hindu temple of Subramaniya at Palni and make their offerings there. They also believe in the efficacy of prayer on the shrine at Sivagiri on Palni and make their vows at the little door at the back (east) and offer sugar in the *Mantapam* inside.‡ Skanda Malai at Tirupparankuneram, once a temple of Skanda, has been sanctified by Musalman *fakirs* as Sikander Malai, the tomb of Alexander, and is considered sacred.§

As amongst the Hindus, the adoration of saints is commonly practised not only among convert classes like the Dudekulas, but even amongst other Musalmans who insist on the worship of

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* Census Report, 1901. Vol, XV, p. 153.

† *Koran*, Sura-e-Yusuf, Para. XII, "God has not sanctioned the worship of the deities whom your forefathers have invented and whom you worship as against Him."

‡ *Madura District Gazetteer*, Vol. I, p. 307.

§ *Madras Journal of Literature and Science*, Vol. VI, p. 183.

but one God. Except amongst the most orthodox, it is supposed that prayers offered through the intercession of a *vali* are more acceptable in the eyes of Allah than those offered direct. Many superhuman powers are attributed to the *Aulia* (pl. of *vali*, saints). They can avert any impending calamity or danger and cure all kinds of disease. It is the hymns composed in their honour that are chanted to ward off cholera and small-pox. Their names are repeated to get out of present difficulties, and to them are vows made to realise the objects of life. Childless couples appeal to their intercession for an issue. The child born in answer to such a prayer is named after the saint whose intercession is implored, and is brought there and solemnly shaved, the hair and clothes being offered up to bring the baby into communion with the holy man. Mothers with grown-up daughters call on them to get their children married. Indeed, it is wonderful what good offices the saints are supposed to be able to perform. The common run of Musalmans venerate their names and hold special festivities in their honour every year.* For instance, in the name of Hazareth Ghous-ul-Azam Syed Abdul Quadir Jeelani, the eleventh of Rabi II is observed as a feast (*garveen*) and special dishes sacred to his memory are distributed on the occasion. Salar Masud Ghazi, Syed Jalal Bokhari, Shah Budruddin Kutb-ul-Madar and many another *vali* of the kind are honoured in a similar manner. Anniversaries of the *aulia* are celebrated in all the larger centres of Musalman population with great pomp and splendour. These celebrations commence with the planting of a flag-staff like the one in the Hindu temples and last for several days just like the Hindu festivals (திருவிழா). Mixed up in the crowd of devotees one finds at the *Urus* large numbers of the class of dancing girls attending and performing just as at the Hindu shrines. The Musalman *aulia* are not always historic personages. They are often "admitted into the upper circles of sanctity by a gradual process of beatitude not dissimilar to that which obtains in the Roman Catholic Church." † Though asceticism is positively condemned in the Koran and the *Hadis*, it is associated in the popular mind with supernatural powers, and there can be no

*All these practices are in direct conflict with the teachings of the Prophet who did not favour even the building of a tomb at the place where his sacred remains are interred.

† Holland-Pryor's 'Moplahs' p. 50.

doubt that most of the miracles with which Musalman saints are credited after death are due to the uncommon self-denial, piety, and devotion exhibited while living. It is noteworthy that in this Musalman cult, *aulia* constitute a regular hierarchy with higher and lower grades. Quadir Vali of Nagore for instance holds in the popular estimation a higher place than the Nathad Vali of Trichinopoly. Seven visits to Nagore are counted as equivalent in merit to a pilgrimage to Mecca, enjoined in the Koran as a positive duty onevery Musalman of sufficient means and ability. Musalman *fakirs** who are year after year systematically organised into their different bands at the tomb of Baba Faqruddin at Penukondah in the Anantapur District, and who under their respective *Sirguro* (leaders) go round the peninsula annually visiting almost every Musalman shrine of importance, are well learned in this lore, and assign to each *Vali* the exact place he is believed to occupy in this hierarchy of saints.

Of the same type as the worship of the saints, are the prayers offered to the deceased *pirs, thangals* and *shahids*, which, though contrary to the spirit of Islam, are very common in Malabar where, as is well known, ancestral worship with all its concomitant phases was once widely prevalent. Except on the coast where Arab blood and influence is strongest, the respect paid to such notable dead in some instances has bordered upon idolatry. It is believed that they have direct intercourse with the Deity, and that they can help a person to make or mar one's fortunes. The greatest of these semi-deified personages is supposed to be the Mambram Thangal, who in the earliest times came from Arabia to spread Islam on the West Coast. It is by his name that the Mappillas swear, and it is at his shrine that they make vows on the most important occasions in their lives. Similar ideas prevail among the Dudekulas who venerate Masum Shah of Kurnool as the Mappillas do their Mambram Thangal.

The relics of saints, from the supposed *Jubba-e-Mubarak*† of the Prophet at Pallavaram down to the single hair of the local *pir's* (saint's) head preserved as a priceless legacy in the leading

* A description of these orders is given in Mr. Khaja Khan's *Philosophy of Islam* (Messrs. Addison & Co., Madras, 1903.)

† Sahih Muslim. 'Kitabul-Libas.' Asma says that she had a *Jubba* (long gown) belonging to the Prophet. The historian adds that no more information regarding it was available in his day.

family of the obscurest village are also venerated. The number of these *Asar-e-Sharif* (sanctuaries) is so great, the claims put forward on their behalf are so high and pressed with such vigour, the stories narrated of each relic are at once so romantic and so plausibly connected with incidents generally received as correct, that one is reminded of Hindu Puranic legends, and led to question their historic character. Once in the year, especially on the twelfth of Rabi I (the anniversary of the Prophet's birth commonly known as *Mulud-e-harif*), these relics are exhibited to eager crowds amidst a great show of sanctity, and it is considered meritorious in a person to place them upon his eyes and touch them with his lips.

The influence of the surrounding Hinduism is also found in the belief in magic, in the practice of exorcism, and such other black arts as commonly obtain amongst the Musalmans in Malabar notwithstanding the distinct expression of condemnation in Islam of all such beliefs and practices as treason against God.* The magician is credited with having power over the genii and over the fairies, and is supposed to possess the ability to cast out devils by magic circles and incantations which are considered unorthodox by Musalman divines, and to cause the devils to enter into possession of an enemy's body by means of suitable talismans. Even in a city like Madras there is a class of Musalman women *parian walis* who are supposed to command these wonderful powers. The magicians pretend to have detailed rules regarding exorcism, to command the presence of genii and demons, to make them obey the behests of the exorcist in causing desired events to come off, to establish friendship or enmity, to cause the death or injury of enemies, to increase worldly prosperity, to command victory, and, in short, to accomplish all wishes, spiritual and temporal, which the votary may desire. The belief in evil spirits being most common, the casting out of devils forms a well-paying profession. Besides the exorcist there is the minor sorcerer who prepares love philtres, and helps to discover thieves or to find out by the aid of magic mirrors

* Abu Daud has it from Addulla Ibn Masud that the Prophet thrice condemned omens and magic in these very terms. In *Mishkate Sharif* a tradition from Ibn-e-Abbas is recor[illegible]ed expressly condemning augury, divination, astro logy and magic as being [illegible]oplahs' p. 50.

what absent friends or wives are about. Magic effects are also attributed to the holy ashes distributed at the famous shrines just as at Hindu temples. Allied to this is the belief in the curative properties of pieces of rock from Adam's peak, earth from the plains of Kerbala or water of the Zam-Zam well.

Indeed magic and sorcery are practised amongst the lower orders of Musalmans for all conceivable purposes, charms, amulets, spells, talismans, magic mirrors, love philtres, cabalistic figures and the like being the means generally employed. Even well-informed Dakhnis are sometimes found to wear a passage from the Koran round their necks to ward off evil spirits. Amongst Mappillas both men and women wear in a cord round the waist two or more talismans of cylindrical shape made of silver or brass in which they keep scraps of paper with passages from the Koran intended to serve as charms.

Belief in the potency of the evil eye or *nazar* is widespread. It is thought to be very fatal both to children and animals. If a man looks steadily at any child or animal, and says or thinks how beautiful it is, it will die. A black thread tied round the animal's or child's waist will save it. Tiger's claws and old coins are also a great protection. The steady gaze of the hungry at a man eating, causes indigestion or pain in the stomach. The evil eye cast on food can be averted by setting apart a spoonful of each dish, and giving it to birds or beggars or simply by uttering a prayer. The *nazar* is also said to affect new buildings. There is often to be found exposed in some conspicuous place, in a house or shop under construction, an image sometimes of extreme indecency, a pot covered with cabalistic signs, a prickly branch of cactus or what not, to catch the evil eye of the passer-by and to divert his attention from the important works in hand. In a garden by the road, vegetables will never reach maturity unless a bogey of some sort is set up in their midst. A cow will stop giving milk, unless a shell is placed conspicuously above its horns. The same idea has entered into all domestic events and engagements to an extent scarcely realised by others, though, thanks to the advance of modern education, its influence is fast diminishing.

Though the Koran discourages the idea of prying into the future or the unknown, several varieties of divination are found [illegible] different sects of M[illegible]—divination by astro-

...historian adds t...
regarding it was available in his day.

logy, lots and augury, as well as divination by dreams and oracles. In rural parts, Musalmans consult *Panjangam* Brahmins about the chances of success in their enterprises. In large centres of Musalman population, there are always found some *pirs* or *mashaeques* who cast horoscopes and otherwise help their constituents in finding out hidden secrets. When Musalmans divine, they apply lamp-black to a child's eyes and make him stare, until he sees as in a vision where stolen goods or treasure is concealed. A charm-wick is also sometimes lighted, and the boy describes the scenes which he beholds in the glass. These processes are known as *anjan dekhna* and are commonly resorted to amongst the illiterate Dakhnis. The practice of opening a book considered sacred and deciding the future by the nature of the words which first catch the eye, obtains even in enlightened circles. Lots are drawn amongst all classes to decide the course of action in moments of hesitation or difficulty. Lots are also cast occasionally or beads (*tasbih*) counted, to discover the ultimate success or failure of an undertaking already in hand. Many of the Hindu beliefs regarding the movements and cries of animals as foretelling future events are also widely current. Just as among the Hindus, sights, such as those of a corpse carried to its last resting place, a marriage party with the happy couple in its midst, and a cow with its newborn calf, and sounds such as the ringing of a bell, the chiming of a clock or the firing of a gun, are regarded as good omens, whilst widows and single Brahmins forebode decided failure. Dreams are generally believed in and their interpretation has become a science in itself with a literature of its own. Oracular divination now and then occurs in Malabar. Inspired shamanists who inhale the divine afflatus are consulted, and their replies are delivered in a frenzy. These professional convulsionists work themselves into violent hysterics and thunder out such curses or prophecies as the occasion demands.

[*To be concluded.*]

NOTES OF THE MONTH.

We offer our readers the kindly greetings of the season. As these words are being written the year 1912 is passing away, and 1913 is close at hand. Perhaps the most outstanding event of the passing year has been the war in the Balkans with all its attendant horrors. What the ultimate result may be is still wrapped in obscurity, but there can be little doubt that the map of South-Eastern Europe will be largely re-made. The allies cannot now be robbed of the fruits of their victory, and the struggle that remains will be largely one of diplomacy. So far as can be seen at present the Turkish Empire will be almost entirely Asiatic, and it may be that Turkey, freed from reluctant subjects, will exercise a more effective control over the turbulent races which the Armenians have so long had cause to dread. There is an immense field for an energetic government in the Asiatic dominions of Turkey, and though she may be shorn of most of her European possessions Turkey may still be a power to be reckoned with. We trust that 1913 may be a year of peace and prosperity to the world, a year of progress in all that marks the real greatness of nations, and in particular we wish for India an era of quiet and peaceful development along the lines so wisely laid down a year ago in the Durbar proclamation.

It is a matter for profound regret that in spite of all the genuine good feeling that exists there still remain a few dastardly miscreants in North India. What they hope to gain by the assassination of the Viceroy it is hard to see. Certainly we can imagine nothing more likely to stir the people to passionate loyalty than the recent attempt on the life of His Excellency Lord Hardinge. He has spent himself for India and her people with an almost reckless disregard of ease, and the people know it, and love him accordingly. His government has been marked by the utmost spirit of conciliation consistent with stability in administration. If ever India had a friend it has one in the present Viceroy. What his assassination would gain therefore it is impossible to imagine. Yet almost all the past attempts have been made on men who have been conspicuous for their devotion to the well-being of India. It would seem that the more devoted service a highly-placed official renders to this land the more is his life desired by these anarchic revolutionists. Now there is nothing more certain than that these attempts at assassination are abhorred by the nation as a whole, and yet there must be a certain support otherwise detection

would follow. Dacoities have been frequent in certain parts of Bengal, and the perpetrators are seldom detected. The existence of these and their immunity from detection shows that there is still an element in the population that either sympathise with crime or are too cowardly to give information. It is not necessarily a large element, and we do not believe that it is an influential element, but there is a small section which must be rigorously suppressed. We must, however, protest against foolish utterances like that attributed to the *Morning Post* that such acts of violence are due to a bad system of education. They are no more due to the system of education than are the occasional anarchic conspiracies of Europe. Education is bound to cause a certain amount of unrest, it has always done so, and must by its very nature continue to do so, but it is in no respect the cause of insane acts of crime like the dastardly outrage at Delhi.

HOWEVER much India may be indebted to Dr. A. K. Coomaraswamy for his efforts to maintain and restore Indian art in its purity, we question whether his advocacy of other Indian ideals and social practices will meet with the support of the more enlightened sections of Hindu thought. The more advanced members of the Hindu community are themselves conscious of the need for radical alteration in many of their social customs and are in no danger of being led by a pseudo-patriotism to defend practices that are hindrance to the national progress. There is much in India that is worthy of preservation, but no nation can advance that is not prepared to recognise that institutions which may at one time have had value have become effete and must be removed as dead branches are cut from the living tree. We quote the following from *Dnyanodaya* on Dr. Coomaraswamy's latest efforts :—

"Just as in the movements of the water of the ocean high-tide is followed by low-tide, so in social life there is alternately a forward and a backward movement. The one influences the other. Just now the progressive movement in Hindu Society is marked and encouraging. But it is not surprising that at this very juncture a retrograde effort should be attempted. In London an institution called the Hindu Sabha has been organized. One of its objects is 'to keep up and promote Hindu social and religious ideals, and to organize and celebrate Hindu festivals whenever convenient.' One of the leaders of this Hindu Sabha in London is a Dr. A. K. Coomaraswamy. At a recent meeting of the Sabha he said that the members should form a centre where there should be a shrine for the Shiva linga. Both for the members and for outsiders this linga should be the centre of Hindu

ideas. He claimed that Great Britain is in great need of the permeation of Oriental ideas, and that Hindu residents in India are blame-worthy on account of their lack of loyalty to the ideas of their own religion and civilization. Loyal Hindus should make the Shiva linga the centre where people in England who wish to learn about the psychology of the basic ideas of Orientals and especially of Hindus might have their inquiries directed and assisted! In another address Dr. Coomaraswamy illustrated his own devotion to what he considers the basic ideas of Hinduism by vindicating the practice of *sati*, or self-immolation by women on the funeral pyres of their dead husbands!

A few years ago a bland Hindu Swami told the present writer that he was trying to teach educated women in Boston, which is the most intellectual city of America, that the one thing which America needs for its spiritual development is idolatry! He said that some American women were becoming his disciples! Here in India, where most of our most intellectual and spiritual people are recognizing that all idolatry and devotion to such objects as the linga have woefully hindered our country's spiritual development, reports of what some swamis and Hindus are trying to do in the West must seem both ridiculous and painful. But there are simpletons and charlatans in every country. Thoughtful people in India should not be misled by exaggerated reports of the spread of Hinduism in the West. For the most part such things are like the above efforts of the Hindu Sabha in London."

THE most important event of the month in Madras from an educational point of view has been the visit of Mr. Daniel Jones, M.A., Lecturer in Phonetics at University College, London. Mr. Jones is one of the best known English phoneticians, and has done much to make phonetic methods of teaching modern languages better known in England. His arrival was awaited with no little interest by the growing band of scholars in South India who are anxious to apply phonetics to linguistic teaching.

The science of Phonetics is comparatively new. It is true that Panini and other Sanskrit grammarians from 300 B. C. onwards had already adopted a thoroughly scientific classification of the alphabet—a classification which only the rather intricate Devanagiri character prevented from being more widely known outside India. But neither Sanskrit grammarians nor any other attempted, until a very recent date, to develop the teaching of language on phonetic principles. Here and there at different times we find men writing grammars, usually intended for foreigners, in which attempts are made to represent the

correct pronunciation by means of phonetic transcriptions; but Phonetics as a science is practically a discovery of the last half-century. It is the outcome of the rapid progress of the sciences of Comparative Philology and Historical Grammar. Pioneer work was done by English scholars like A. J. Ellis, who was the first to apply Phonetics to the study of the English language in his epoch-making work on *Early English Pronunciation*. Dr. Henry Sweet's *History of English Sounds*, while largely based on the investigations of Ellis, contained much new and valuable material derived from his own researches into Old and Middle English Phonology. Similar work was done for continental scholars by Johannes Storm in Denmark, Eduard Sievers in Germany, and Rousselot and Paul Passy in France. Sievers' *Phonetik* is still the standard text-book on Phonetics as applied to the comparative study of languages, and is indispensable to all serious students of Philology. It ought to be translated into English for the students of Indian universities. At present there is a very large number of researchers engaged in phonological investigations, and the student has many reliable handbooks at his disposal. The names of Jespersen, Vietor, Trautmann, Horn, Lloyd, Grandgent, Wyld, and Soames in addition to those already mentioned occur at once to the mind. Phonetic methods of teaching have been universally adopted by teachers of Modern Languages in most continental countries and, somewhat more tardily, in England, while Phonetics is generally recognised as an indispensable part of the equipment of every student of language.

But if Phonetics is regarded as so necessary in the West, it is, if possible, even more necessary in the East. Perhaps the most useful result of Mr. Jones' visit to Madras has been the interest aroused in this too-long-neglected subject. We do not think that any one who heard Mr. Jones' admirably clear exposition of phonetic principles could remain doubtful about the value of this new science as an instrument of education in the hands of a well-trained teacher, Indian or European. To know exactly how a sound is produced is the only way to be certain that we are reproducing it correctly; and, at the same time, it is the only safe method of correcting mispronunciation. We ought to aim at an accurate knowledge of the way in which the various sounds of our native tongue are produced. This will enable us to describe scientifically our own pronunciation, and explain exactly how it differs from that of our neighbours. When we have completely mastered the sounds of our own language, we shall be in a much better position to attempt foreign sounds. When our ear has been carefully trained, we shall be less likely to confuse familiar sounds with those of a foreign language, and to remain content, as is now too often the case, with an approximation

to the unfamiliar sound. For example, it is no uncommon thing to hear Indians substituting cerebral ṭ, ḍ, ṇ, for the English *t*, *d*, and *n* or *vice versa*. The well-trained phonetician will also have no difficulty in correcting the mistakes of Indians in speaking English, or of Europeans learning Indian languages.

Phonetics is necessary for the study of living languages, but it has a special value for the student of philology. No one can hope to do good work in Philology without a thorough knowledge of the principles of sound change. Paul's famous dictum that *Sound-Laws have no exceptions* revolutionised the study of philology, as may be seen by any one who will take the trouble to read Paul's *Principles of Language*, and compare it with books of the old type such as Max Muller's works or even the writings of Sayce and Whitney. Many of the differences will be found to be due to the increased emphasis laid on Phonetics.

We have said that a knowledge of Phonetics is indispensable for the study of language ; but at the same time we must remind the student that Phonetics is not the only requirement of the historical student of language. We are by no means sure that it is the most important ; in fact we are sure it is not. Quite as important is a sound knowledge of history, ethnology, logic, literature, and last, but not least, palæography. All these are also indispensable to the comparative philologist. Our modern phoneticians are too apt to think that, until they appeared, there was no such thing as philological scholarship. The History of Classical Scholarship, as described by Sandys, is sufficient to refute this claim. Too many young scholars from whom much might have been expected have got side-tracked, and developed into pure-phoneticians—a genus even worse than pure-mathematicians. Phonology is but one side of Linguistics. The history of a language, is the history of the race—not merely the history of sound-changes. The history of the growth of ideas, the development of signification in words, or as Breal terms it Semantics—these things are just as important as the purely phonological side. The one must not be cultivated at the expense of the other. We only add this as a *caveat*. In S. India, these points have not, perhaps, been neglected and Mr. Jones deserves the best thanks of all teachers of language for the timely emphasis laid by his lectures on the phonological side of linguistic training.

Those who were fortunate enough to be able to attend Mr. Jones' courses must have learned many things. We heard a distinguished Scot say that he never realised before that his English was so Scotch ; and we have also heard a born-Londoner say that he never knew before that there was such a close resemblance between Standard English

and Cockney. Mr. Jones, however, was careful to point out, that he was not laying down any standard of pronunciation in his lectures and that he was merely giving his own southern pronunciation. We would only warn Indian teachers and students, that too many of our English phoneticians show a marked predilection for an advanced style of pronunciation, which to the ear of the average cultured Englishman, who has lived most of his life in Oxford or Cambridge, seems not far removed from what is usually termed 'Cockney.' In fact we have heard the greatest living authority on the History of the English Language say that one well-known phonetician's transcriptions were almost pure Cockney. In this connection, we direct our readers' attention to a letter in our correspondence columns, from Mr. F. E. Corley, who is a born-Londoner. To ourselves it would seem that a book like the late Dr. Lloyd's *Northern English* would be much more suitable for use in Indian Schools, than those which profess to give the educated London dialect. Lloyd's pronunciation is a compromise between all extremes, Southern, Scottish, Irish or American English. The ideal pronunciation should give no clue to the part of the country from which the speaker comes.

We feel that the University of Madras has conferred a real benefit on all teachers of Language in South India by bringing out Mr. Jones. All are agreed that much more attention ought to be paid in schools to the pronunciation of the pupils; and we hope that the result of Mr. Jones' lectures will be the introduction of phonetics as a compulsory subject into all Training Colleges in the Presidency, and its application to the teaching of Languages, both Indian and European.

LITERARY NOTICES AND NOTES.

WE have pleasure in acknowledging receipt of the following books from the Christian Literature Society for India: *Old Testament Stories*, by Mrs. L. B. Chamberlain; Pupils' Edition as well as Teachers' Edition which contains in addition notes of lessons, belongs to the Progressive Bible Lesson Series; *Old Testament* Life and Times, by Helen Macgregor, is of the same series; *Story Lessons for the Third Standard*, by Mrs. Cannady, of the same series, is a narration, in the shape of stories suited to the third standard, of the life of Jesus Christ; *Outline of the Harmony of the Gospels* is calculated to facilitate a comparative study of the incidents in the Life of Jesus Christ as described in the four Synoptic Gospels; *The Kingdom of God*, by E. L. King, M.A., consists of studies which are "an attempt to direct attention to, and bring

about action in, the great possibilities involved in the bringing in of" the Kingdom of God; *The Way to Health* is a Sanitary Primer; and *Alexander the Great* is a Telugu rendering of an English pamphlet of the same name, by Mr. V. Sitaramaswami, B.A., B.L., of Cocanada.

We have also received from Mr. T. Adinarayana Chetti, Salem, his pamphlet *W. T. Stead*. This is a brief sketch, in easy Tamil, of the life and work of that great man. One would wish to see a number of pamphlets of this kind published in the vernaculars of this country, as they are bound to work incalculable good to readers who have not had the benefit of English education.

THE death of Professor Edward Arber, killed by a taxicab in Kensington in November, removes a distinguished figure from the world of English scholarship. The series of reprints that bears his name is familiar to everyone; yet it represents but a part of his activity in the revival—not to say the creation—of the modern study of English. 'The English Scholar's library,' containing such works as *The Marprelate Tracts* and the works of Captain John Smith, his '*English Garner*,' together with his less-known publications of a more purely bibliographical kind, lay all later students under an obligation and will keep Dr. Arber's memory green for many years to come.

NO one familiar with the studies affected will be surprised at the appointment of Mr. H. M. Chadwick to succeed Professor Skeat in the chair of Anglo-Saxon at Cambridge. His linguistic publications in particular have given him a claim that was not likely to be overlooked. The more recently published account of *The Heroic Age*, which covers wider ground, has served to enhance an already brilliant reputation.

A BOOK on Egyptian art, which is commended by the *Athenaeum* as one to "enable the instructed and the uninstructed alike to find their way through the apparent maze" of the subject, is published by Heinemann. It is written by Sir Gaston Maspero, "the first of living Egyptologists," and its simultaneous publication in French, German, Italian and Spanish, shows what a wide market is anticipated for it.

MESSRS. LONGMANS have published a book on *The First Twelve Centuries of British History*, by J. W. Jeudwine, which has the merit of presenting an independent and personal view of the period in question. Even those who do not agree with all the author's conclusions may find stimulus in his discussions of familiar problems, especially as he is keenly sensible of the value of contemporary authorities

THE ninth volume of *The Cambridge History of English Literature* ranges, as its sub-title indicates, from Steele and Addison to Pope and Swift. A noteworthy place is given to Defoe, and writers like Bishop Burnet, William Law, and Berkeley receive perhaps more attention than the layman would suspect. The present age has nothing like the past veneration for Pope, but he remains the most important literary figure of his age, and his outstanding works must still be read by all who aspire to a worthy knowledge of English literature. His ancient popularity has been responsible for quotations—not only from his Essays—which are proverbial. How many among the thousands who quote it every year, could place, or even find, the line

"Welcome the coming, speed the parting guest."

A POSTHUMOUS movement of the indefatigable activity of the late Andrew Lang is to be found in a volume on *Shakespeare, Bacon and the Great Unknown*, published by Longmans. Mr. Lang makes no pretensions as an Elizabethan scholar; but his wide knowledge, his critical acuteness, and his fine sense of evidence, give value to his contribution to this perennial discussion. It is perhaps needless to add that he pronounces decisively against the idea that Bacon could be the author of the poetry we attribute to Shakespeare.

SCIENCE NOTES.

SOME remarkable photographs have been obtained of crystals by means of Röntgen rays which show the internal structure of the crystals. Dr. Lane of Munich has found that a narrow cylindrical beam of Röntgen rays, when passed, for example, through a crystal of zinc blende—the cubic form in which zinc sulphide is found—and received on a photographic plate, gives a photograph of black spots, arranged in a geometrical pattern in which a square predominates. Professor von Groth, who is the chief authority on crystallography, considers that owing to the exceedingly short wave length of the Röntgen rays (assuming them to be of electromagnetic wave character) they have been able to penetrate the crystal structure and form a diffraction photograph of the Bravais space-lattice. This lattice is the structural foundation of the system of points at which the atoms are of which the crystal is homogeneously built up, and it appears to act on the short waves of the Röntgen rays as the ordinary grating does on the longer waves of light. Dr. Lane's photographs are thus of very great interest, not only as giving visual proof of Bravais' theory of

crystal structure, but also as confirming Stoke's theory that the Röntgen rays are electrical impulses of exceedingly small thickness.

THE theory that the propagation of electric waves over long distances takes place round the earth's surface owing, at any rate to some extent, to the existence of an ionised layer in the atmosphere gets support from the fact that a similar theory has been independently proposed to explain the diurnal variation of the magnetic elements. Dr. Chree, who draws attention to this in a letter to *Nature*, says that as the magnetic changes are normally larger by day than by night there is probably an increased ionisation due to sunshine. The diurnal variation is much greater in years when there are many sunspots than when there are few, and it has recently been observed to follow each day the variation in the spotted area of the sun of about four days previously. The ionisation of the upper strata of the atmosphere is thus probably increased at times of sunspot activity and during magnetic storms.

WITHIN the past few years the researches of archæologists have led to the discovery in caves in France of interesting relics of the culture of Palaeolithic man. Beginning with the Santander cave in which M. Rivarré found mural decorations of prehistoric date, they have examined over forty caves and found pictures in line and colour, depicting various hunting scenes, in which the bison, reindeer, elephant, horse and bull appear. The latest of these discoveries has been made by Count Begouen, who has found two clay figures, representing a bull and cow bison. These figures are reported to be in nearly perfect condition, the only damage that they had received being that one of the horns and the tail of the cow bison had been broken off. The tail was, however, found on the floor of the cave. It is thought that these pictures and figures had a magico-religious significance, being made either for the purpose of enabling their originals to be captured, or, as in the case of certain Australian ceremonies, to increase their numbers.

THE discoveries in the French caves taken together with those made in England at Galley Hill, Bury St. Edmunds and Ipswich of human remains dating from the middle of the Pleistocene period, the lower jaw found at Heidelberg dating from the beginning of that period and the flints and other relics of the handiwork of man which appear to date still further back seem to indicate that the history of man extends to a very remote period. It used to be thought

that the history of man could not be traced beyond the Pleistocene period, say 400,000 years ago, and Professor Boyd Dawkins of Manchester still maintains that theory. There are, however, many who consider that man must have been evolved long before that period. M. Rutot of Brussels, for example, considers that eoliths, *i. e.*, stones wrought by man's hand, though crude and difficult to distinguish from those wrought by nature, indicate that man existed through the two long periods which preceded the Pleistocene—the Pleocene and Miocene—and even in the still older period, the Oligocene. This would carry the history of mankind back through more than a million and a half of years.

It is generally supposed that a "stuffy" room is bad for the health because there is not enough of oxygen or an excess of carbon dioxide or because the air contains some exhaled organic poison. Dr. Leonard Hill, in a lecture reported in *Nature*, shows that this is a mistake, the health-giving properties of fresh air being those of temperature, light, movement and the relative moisture. "The inflow of sensations keeps us active and alive and all the organs." "The changing play of winds, of light, cold and warmth stimulate the activity and health of mind and body. Monotony of sedentary occupation and of an over-warm still atmosphere endured for long working hours destroys vigour and happiness and brings about the atrophy of disuse." Dr. Hill explained how the effect of sedentary employment could be balanced by open-air exercise, the circulation of the blood being "contrived for a restless, mobile animal," and showed how the electric fan had vastly improved the conditions of the worker in the tropics.

RECENT PERIODICAL LITERATURE.

No fewer than four of the articles in the *Contemporary Review* for December deal with the Balkans and the problems raised by the war between Turkey and the Balkan States.

The first place in the Review is given to an article entitled 'The Drama of the Balkans and its Closing Scenes,' by Sir Arthur Evans. Never perhaps on the stage of history, says Sir Arthur Evans, has such a complete transformation scene been enacted in so short a time. An empire that had held in thrall some of the finest provinces of Europe for over five centuries has been overturned throughout that area in less than that number of weeks. Speaking as one whose experience of the Balkans goes back over forty years, Sir Arthur Evans

says the events of these weeks bring an overwhelming sense of relief. The immediate spectacle is full of horrors, he says, but however great the evils of the war, they are of a temporary kind. The terror that brooded over Macedonia and its borderlands and the recurring possibilities of massacre and outrage wreaked on a defenceless population have passed away like an evil dream.

Sir Arthur Evans gives illustrations from history and from his own experience of the evils of Turkish dominion, which, he says, has been almost as conspicuous in what it has failed to do as in what it has done. With reference to the almost universal ruin and stagnation which he beheld in the parts of Turkey visited by him he remarks that it is little short of astounding that one of the chief supports of Asiatic rule in Europe has been cosmopolitan finance. The maintenance of the *status quo* in Turkey has been upheld on the ground that it was essential to the prosperity of the nation and the interest of the bond-holders; but, as Sir Arthur Evans says, it is not easy to understand how either the prosperity of the nation or the interest of the bond-holders could be secured by propping up an administration, the very existence of which rendered any real industrial development an impossibility. Now the *status quo* is gone, but the bond-holding interest remains, and serious questions are sure to arise regarding the responsibility for Turkey's debt. Sir Arthur Evans warns the British Government against being inveigled into a disreputable partnership with the bond-holding Shylock. He condemns in the strongest terms the diplomatic tergiversations and imbecilities by which Turkey was enabled to pursue her policy of exasperation for so long.

In the concluding portion of his article Sir Arthur Evans deals with some of the questions that have come up or will come up for solution owing to the success of the Balkan allies. The Balkan League, he says, is not a mere casual alliance for temporary ends. Its foundation was really due to the instinct of self-preservation on the part of the small Balkan States, and its objective carries it much further than the conclusion of the war. The tendency, Sir Arthur Evans says, is towards a real federation. In this connexion he suggests that Constantinople seems to be outside the scope of the League, though he hopes it will be transformed into a free city. Among other questions discussed by him we may mention the question of the future of Salonika, the question of an outlet to the sea for Servia, and the measure of independence to be granted to Albania.

Mr. R. W. Seton-Watson discusses the new circumstances in the Balkans as they affect Austria-Hungary. The Great Powers, he says, appear to have reconciled themselves to the consequences involved in

the principle, "the Balkans for the Balkan peoples," and to raise no objection to the allies retaining the first-fruits of conquest and adjusting among themselves their respective frontiers. But Austria-Hungary as a Balkan State has a peculiar interest in the future of that portion of the Balkan Peninsula which borders on the Adriatic. The appearance of a rival Southern Slav State, Mr. Seton-Watson says, is an event which must influence not merely the external policy of Austria-Hungary but even her internal structure. And the peculiar difficulty of her position, he says, lies in the fact that the Balkan upheaval has come before she has put her own house in order. The ruin which has overtaken the young Turks and their policy of Ottomanisation, coupled with the rise of the Southern Slavs as a European Power, must compel Austria-Hungary to face the problem of remedying the growing chaos among her own Southern Slavs and the evil results of the policy of Magyarisation that has been pursued in Hungary. The growing consciousness of grave omissions in her past policy and of the need for its complete readjustment has in the opinion of Mr. Seton-Watson accounted for her moderate attitude in the initial stages of the war. And while she cannot in the present unregulated position of her own Southern Slavs risk the establishment of a rival along the Adriatic, the moment has arrived, Mr. Seton-Watson thinks, when she can atone for her past high-handed treatment of Servia by a generous recognition of that country's economic needs. But Servia on her part, he says, must show moderation in her demands and make it plain to Austria-Hungary that her designs on the Adriatic are really economic and not political. The chief objection to her claim to Durazzo and its hinterland is that it would prevent the formation of an autonomous Albanian State. Austria-Hungary cannot afford to abandon the cause of Albanian independence.

The claim of Montenegro to a port on the Adriatic would not be so difficult to satisfy, Mr. Seton-Watson thinks. In conclusion he says that no scheme of territorial revision has any prospect of success that ignores the interests of Austria-Hungary as the leading Southern Slav Power, and no scheme has any prospect of success that ignores those of Roumania as the most powerful of the Christian States of the Balkan Peninsula. Mainly through the restraining influence of Austria-Hungary, Roumania has observed strict neutrality during the war; but she must receive compensation for the complete reversal of the balance of power in the Balkans.

Mr. Edward Foord contributes a historical article entitled 'Past and Present in the Near East.' Europe, he says, has grown so accustomed to see Turks in the Balkan Peninsula that they are more or less

regarded as its natural possessors. And yet the Turk is really a late intruder there and in a minority with the peoples amid whom he squats or wanders. His supremacy has always been that of the armed over the disarmed, of the barbarous warrior over the peaceful artisan and cultivator. It has now come to an end, however, and all through his own foolishness. Much was hoped from the advent of the Young Turks, Mr. Foord says, but no one who knew Turkish history ever expected much from them.

Dr. Dillon in his article on 'Foreign Affairs' deals with various aspects of the new situation which has arisen in the Near East. Diplomacy, he says, failed dismally in its half-hearted effort to hinder the outbreak of the war. But the Balkan States have solved the problem which diplomacy was afraid to tackle. The Great Powers will not now be called on to adjust claims to the possessions of the sick man whose death they were impatiently awaiting. Dr. Dillon agrees with Mr. Foord in thinking that the downfall of Turkey is the direct result of her own foolishness. Like Mr. Foord, he never expected much of the young Turks. Turkey, he says, was the negation of all those sterling qualities which are the determining factors in trials of strength between nations. Bulgaria's victories, he remarks, are the result not merely of the number of her soldiers, officers, and heavy guns in the field, but mainly of her cultural capacities and achievements in peace time. Her standard of civilisation is much higher than that of her enemy; her people have reached a more advanced stage of social development than that of the Turk; her national will is one and undivided; and she has a fixed political aim, which she pursues unswervingly. Her preparations for war have drained her life-blood; but she will receive her reward.

As regards the behaviour of the European Powers since the beginning of the war Dr. Dillon writes in favourable terms. He is of opinion that Austria-Hungary and Russia in particular deserve praise for the readiness with which they have adjusted their policies to the new circumstances and recognised accomplished facts. As regards the differences between Austria-Hungary and Servia, he says that their cause is political, and that both nations are to blame. But he believes that Austria-Hungary is really well disposed towards Servia, and that if Servia will but recognise facts and make an attempt to meet her their difficulties can be satisfactorily settled. As regards the attitude of Roumania during the war Dr. Dillon says she has deserved well of all the powers. All she wants is a rational frontier or as near an approach to such as is feasible to-day. In that matter Dr. Dillon thinks she has a good claim which Bulgaria ought to be ready to recognise.

Two writers deal with the question of proportional representation. The case for it is stated by Mr. J. F. Williams, who claims for the system that it is a measure of enfranchisement both for parties and for individual electors. He illustrates this by reference to recent three-cornered elections, and then proceeds to deal with various objections—theoretical and practical—that have been brought against the system. The case against proportional representation is put by Mr. Clifford D. Sharp. He denies the undesirability of the exaggeration of majorities to which the advocates of proportional representation object; and he asserts the undesirability of the greater security of tenure which proportional representation would give to members of Parliament. He also says that the constant test of public opinion afforded at present by by-elections would be impossible under proportional representation.

Sir Harry Johnston has an interesting article on Mr. John H. Harris's recently published work, *Dawn in Darkest Africa*. Though he does not agree with all the opinions expressed in this work he calls it a "wise book," and says that Mr. Harris has rendered a great public service in preparing and publishing it. Mr. Harris, while of opinion that the Portuguese have a kindly nature and that parts of Portuguese territory are well administered, holds that Portugal must pursue a more progressive policy in her dominions beyond the sea, and that in particular she must put an end to the slave trade. He appears to advocate the sale of nearly all the Belgian and French Congo to Germany; but he is strongly opposed to the giving up of the Gambia colony to France by Britain.

Professor Alfred Dennis writes on Dr. Woodrow Wilson, the new President of the United States, and Canon Lilley contributes an interesting sketch of the life of the late Father Tyrrell. Tyrrell's last word, Canon Lilley says, was an appeal to all believers in and workers for the cause of Liberal religion. The conditions which he laid down for those who were willing to work with him were that they must abandon every vestige of the negative and separating tradition of the sixteenth century. "They must approach the religious problem with the assured conviction that there was something of permanent and universal religious value in every one of those doctrines of the past which had been the actual inspiration of holy lives; that no such value could or would be lost in the Christianity of the future, however changed the form of its presentation might be; that however legitimate and even valuable the special stress of national forms and types of Christianity, such stress must not exclude but seek to be included in the international and universal type which found an actual embodiment in the Middle

Age, to which ever since Rome had been a consistent, however imperfect, witness."

Mr. Erskine Childers writes on 'Home Rule in Parliament;' Dorothy Lane Poole gives illustrations of 'How the older Novelists manage their Love Scenes;' Dr. Ohnefalsch Richter continues his paper on 'The Civilisation of Cyprus in Prehistoric Times;' and the number concludes with the usual 'Literary Supplements.'

THE NINETEENTH CENTURY.

IN the December *Nineteenth Century* Mr. Stanley Leathes has a deeply interesting article on *The Universities and the Public Service.* Mr. Leathes begins by saying that "a university is, or ought to be, a place where all the knowledge of the time is pursued. Readers of Dr. Hastings Rashdall's *The Universities of Europe in the Middle Ages*—the standard work on the subject—will not need to be reminded that from the historical standpoint this is not the meaning of the term 'university,' however much we may regard it as the ideal function of the university of to-day. "It is," says Mr. Leathes, "a place for the training of professional men—doctors, surgeons, engineers, lawyers, cultivators, divines. It is also a place for those specialists, whose profession is learning, whose primary function is to drive back some little way the frontiers of ignorance, to advance the frontiers of knowledge." The latter part of the sentence helps to answer the obvious objection that the aim of a university is different from that of a technical institute. This is quite a legitimate objection and one which deserves consideration. In both England and India far too many people regard the university as a means to an end—as the gate to some lucrative profession—rather than as the entrance to the heritage of culture handed down from the past. We do not say that men are wrong in studying subjects which will fit them for their future professions—but we do say that the student should as far as possible regard culture as an end in itself, as something eminently desirable for its own sake. *Abeunt studia in mores*, or at least they ought to; but if a student simply aims at the material advantage to be gained from a course of training in the university, it is hard to see how we are to avoid cramming and all its attendant evils.

We have not, we must confess, much sympathy with the addition to our modern English universities of faculties of commerce, with their professorships of banking, accountancy, and book-keeping. These subjects are doubtless of great value to the practical business man, and ought to be taught by experts; but they ought to be taught in the technical college and not by the university. We are pleased to see

that Mr. Leathes practically agrees—"no economic tripos, no school of business, can teach a man to manage a factory, to extend the credit and sales of a commercial house, and to direct the currents of finance. It is a doubtful point whether a man is a better business man for having studied at a university." On the other hand, we are in thorough accordance with the writer when he says: "But there is no doubt that a business man should be a completer man for having followed liberal studies in his earlier manhood. He should have a wider knowledge of the meaning and inter-relations of human life; the simplest daily function should bear for him a larger significance; he may even be able to hear the music of the spheres while he is totting up his books. *To hear that music without losing hold upon every-day life is the highest gift of education.*"

Mr. Leathes asks the question: What should the university do for the young men who pass into the administrative service of the Empire in India and the Far East, or into the various branches of public life at home? He thinks that, in the first place, university training should sharpen their wits, and, in the second place, that any course of study should train the mind. "For the public man and the public servant," he remarks, "the education by the university should be wide, not desultory; solid, not abstract; it should not neglect the material world—but it should be principally concerned with humanity. Any knowledge that is incidentally acquired will be useful, but knowledge is not the object of education." The most important accomplishment for the public man is "mastery of the written and spoken word."

Mr. Leathes is thoroughly sane, which means, in other words, that we agree with him, in what he says about the most suitable studies for public service. "The education intended for our public servants should be solid not abstract. I do not wish to depreciate mathematics, which have done more to enlarge the field of human knowledge than any other branch of science. But our public men must not lose touch, even for a moment, with human nature." "The intellectual functions of statesmanship are understanding, imagination, sympathy, intuition, rather than ratiocination. A good grounding in mathematics strengthens the mind, but an exclusive attention to mathematics keeps the student in an unreal world where reason reigns supreme."

The best corrective to this ultra-speculative tendency is not to be found in the study of the natural sciences, useful as they are; for the study of the natural sciences does not in itself tend to the development of the 'humane' attitude of mind. Legal studies have similar disadvantages. To interpret law is one thing; to administer a province

is quite another. Men cannot solve human problems by the mere application of legal formulæ any more than mathematical.

It might, perhaps, have been thought that philosophy would have received more consideration at the hands of Mr. Leathes, but "too much philosophy dulls our interest in the individual and the concrete; it encourages the purblind arrogance of intellect; and it is not without cause that we expect the philosopher to be an unpractical man." Political economy fares no better. "It is perhaps the most dangerous branch of philosophy. Too exclusively honoured, it induces that dull veneration of the material which is such a gloomy characteristic of our age. A light top-dressing of political economy stimulates the weeds and chokes the crops. It supplies the student with false laws, misleading half-truths, and erroneous views of human nature, which will either disgust him with this so-called science, or blind his eyes to the truths of life, perhaps forever. But a thorough and critical study of abstract economics, corrected by a practical and intelligent observation of human nature and human affairs, gives to the independent mind a largeness and clearness of vision on the material side of man's life which can hardly be acquired by any other way. Young men, however, are not fit to learn political economy; a mature and independent mind and experience of affairs are necessary as a corrective; the young will get their education on this side best from the economic side of history, which should not, however, be divorced from all the other sides of history."

How then are we to acquire and extend our knowledge of human nature? By intercourse with human beings and by the study of literature. The first is helped by life in a residential university; the second is the special task of the University. In humane education Mr. Leathes finds the best preparation for public life. Humane education according to him embraces the study of 'history, poetry, the drama, rhetoric and to some extent law, politics, and philosophy.' These should not be limited to the literature, art and institutions of one particular country; they should be comparative, and at the same time systematic.

All these studies should be approached from the historical side. "But history should be approached through literary masterpieces. For instance, the Elizabethans should be approached through Shakespeare, the Puritans through Milton, The Society of Louis XIV through Molière."

Mr. Leathes does not favour the scientific study of history. This he regards as being either unsuitable for youthful minds, or as a complete waste of time

But through history and literature the 'young man can acquire vicarious experience; he can live many lives and commune with many

souls.' He ought to study European literature and European history until European society and civilisation have become for him an organic whole. Nor should history be split up into sections—constitutional, economic, literary; all are one.

To the study of literature and history, Mr. Leathes would add systematic education in language and expression. The ideal is that students should come up to the University knowing two languages besides their own. "The scholarly pursuit of the accurate use and interpretation of words should not be intermitted at the university. And this not only as affording the key to literature and history, but also for its own sake. Man has many instruments and engines; but words are the most powerful of all his tools."

Mr. Leathes regards the best history schools in England as good, though not without defects, the most serious of which is that 'they all lapse into the error of separating history into water-tight compartments, while none of them use literature sufficiently as an instrument of historical instruction, and above all they none of them enforce the scholarly study of language as an integral part of the training.

Mr. Leathes regards the Oxford School of Litteræ Humaniores as coming nearest to his ideal, but expresses the hope—which we heartily re-echo—that some of our universities will furnish a course of education in modern subjects and languages as good as is provided by Litteræ Humaniores or the two parts of the Classical Tripos at Cambridge.

We have given a fairly full account of this article on account of its importance and interest; but yet what we have given is merely an abstract. We recommend our readers to consult the original article in the Nineteenth Century. We could wish that those in high places in our own University of Madras would carefully consider its message.

COLLEGE NOTES.

THE home-going of the students for the Christmas vacation was marked by the deep gloom and sense of void caused by the death of Mr. Craig. There is a sadness about the death of a young professor which is known only to those who have sat at his feet; and in the case of our students the sadness is enhanced by the consciousness that the teacher had come from foreign lands, leaving home and friends behind, to labour for their good. Foreign origin may be a source of prejudice in the sphere of interested labour; but once the unselfishness of the worker is established, it becomes a recommendation rather than a stone of offence. We have reason to believe that our students look upon every

professor who comes afresh to the College as a mine of intellectual wealth and moral force, and despite all their youthful thoughtlessness they cherish his personality with a view to turn it to moral and intellectual account. The result is that in the course of a few weeks a living bond arises between them and him—a bond of mutual regard and appreciation. And when this bond is suddenly snapped by death, our students go through an experience not dissimilar to that of Tennyson when he heard of the death in Vienna of Arthur Henry Hallam. Such was their experience when they heard in July 1904 of the death of Mr. F. W. Kellett. Such was the poignancy of their sorrow when Mr. John Mackenzie died in August 1905. Such was their keen regret at the early death in September 1906 of Mr. F. P. H. Stirling. Such is also their sense of loss and of incompleteness in the passing of Mr. Craig.

At 10 o'clock on the morning of Wednesday, the 11th December, the College presented the spectacle of several hundreds of students assembled in their respective rooms in silence, sympathy and sorrow: face to face with the fact of Death. "But yesterday he was with us and to-day is not; one so strong, so sympathetic, so full of buoyant energy, so ready to teach and to serve, a scholar and a comrade, wearing the weight of learning lightly like a flower." The formal announcement having been made by bereaved colleagues, the students dispersed noiselessly, to re-assemble—Hindus, Mahomedans and Christians—in the College Church at 4 p. m., when the Principal conducted a memorial service. "We meet to-day under strangely sad circumstances," said Mr. Pittendrigh. "You have lost a professor, we have lost a colleague whom we had learned to hold in high esteem, and all of us have lost a friend. The blow has fallen upon us with almost tragic suddenness. We hardly yet realise what it means to us all. On Friday Mr. Craig was with us, and went through his work unmurmuring, though even then we know now he must have been suffering more than we realised. To-day we are laying him in his grave. He came to us only in July of last year. He has spent only a year and a half with us, and God has taken him to His service above. He came to us with all his academic honours and distinctions to labour in Madras for the highest ends. I recall his first days here. He entered upon his work with enthusiasm, but he has been permitted in God's wisdom, and we do not doubt in His love, to give only a little time to the work he had chosen. I know that I speak for you his students, as well as for his colleagues, when I say that our deepest sympathies go forth to Mrs. Craig this sad day in her sore bereavement, and to his mother and brothers. It will comfort them to know

that you share with them the sense of the great loss that has fallen alike on them and on the College."

Applying the consolations of Christianity to the situation, Mr. Pittendrigh continued—"It will comfort them still more to know that, brief though his life has been, he was permitted to work to the end at the task which God had assigned to him. To our unseeing eyes the task is left unfinished, but God judges by a light that baffles mortal sight. In God's eye the unfinished task is complete, and He has called His young servant to the fuller and richer experience in the world beyond the grave, and to work for which this brief life of his has been a preparation. We dwell in the shadow of mystery but God seest he end from the beginning and we trust His knowledge and goodness and love. Believing where we cannot see, we are assured, because Christ has assured us, that those who live with God here are safe with God hereafter. 'In my Father's house are many mansions. I go to prepare a place for you.' In this assurance we leave our friend in His gracious keeping, praying that we too may have grace given to us so to live that we, when we are called from earth, may be found worthy of a place among those who have washed their robes and made them white in the blood of the Lamb."

Floral tributes were sent to the funeral by the various classes, societies and hostels of the College. A large body of students joined in the procession from the General Hospital to St. Andrew's Cemetery, where the burial service was conducted by the Senior Presidency Chaplain of the Church of Scotland. Mr. Craig was a regular Sunday preacher in the Scottish Kirk, and as an indication of the influence which he exerted on those whom he came to know in this capacity, we may state that on the Friday evening previous to his death, in conversing with friends on the Gymkhana Ground, he commended to them the study of *In Memoriam*—a counsel which our own students will do well to follow as a tribute to the memory of their departed teacher as well as for the sake of their own moral and spiritual upbuilding.

THE members of Caithness Hall were, according to established usage, At Home on Deepavali day (8th November) to friends and former members. They staged two plays, one an English translation of the Sanskrit drama *Mritchakatika* or the Toy Cart and the other a Tamil play *Lilavati Sulochana* or the Two Sisters, composed by Mr. P. Sambandam Mudaliar, High Court Vakil. One must confess that the actors felt more at ease in the vernacular than in the classical drama, evidently because the former imposed less strain upon the memory

and gave greater scope for the exercise of originality both in the rendering of the characters and in the reproduction of the speeches. One might also wish that in the choice of pieces for acting, preference should be avoided for representations of the passion of love, for however pure and noble the passion sought to be represented may be, it tends in the acting, except in the hands of those who take to acting as a sacred calling, to become less noble and elevating. A special feature of this year's Deepavali celebration was the presentation by the new graduates of Caithness Hall, of a portrait in bromide enlargement of Dr. Skinner. This was unveiled by Mr. Pittendrigh. A similar office was discharged last year, it will be remembered, by Dr. Skinner himself with regard to a picture of Dr. Miller similarly presented to the Hall. After the usual gift of books to the library by past and present members and an exchange of greetings between the two, Mr. Corley expressed his joy at presiding over a function which linked past and present members together as members of one body and children of one family. "Student generations," he said, "were necessarily brief, so much so that a former student on revisiting after a few years' absence the old scenes of his student activity, often felt himself a stranger among strangers. Celebrations like the Deepavali were calculated to banish this sense of strangeness among past members and to create among present members a sense of fellowship with those who had gone before, so that the wisdom of senior members might, through direct counsel and unforgotten example, flow down to their successors and fructify in higher types of individual character and of corporate life. Anniversaries marked a point in the continuous stream of time, at which members of an institution might pause and, looking before and after, make a fresh beginning for the future, with new purposes and new resolutions. It was a great thing for a boy at school to be allowed to turn over a new leaf in his copy book, thus getting rid of the oppressive consciousness of the many blots and smudges which marred his past work. Deepavali gave the members of Caithness Hall an opportunity of starting afresh, of writing off old debts and opening a new account, of conserving all the good acquired in the past, the strength of purpose and the spirit of comradeship learnt in the Hall, of leaving behind all memories of friction and strife and of carrying forward a spirit of brotherly interest and noble unselfish endeavour."

CORRESPONDENCE.

To the Editor of "*The Christian College Magazine.*"

Dear Sir—The University Lectures on Phonetics given by Mr. Daniel Jones have evidently made a considerable stir. May I solicit space in your pages for a protest against a dangerous tendency of his teaching? I have no intention of dealing with phonetic technicalities, as I had not the privilege of hearing the lectures delivered. But the newspaper reports, information volunteered by members of the audience, and Mr. Jones's own book on the *Pronunciation of English* make it plain that he has set before the English teachers of this Presidency a form of speech which has no claim to acceptance as "Standard Pronunciation." I gather that in the lectures Mr. Jones was careful to intimate that the peculiarities of his speech were personal, and not standard. But the average teacher is not likely to observe this reservation, especially as it is omitted from the lecturer's book. In his printed pages, Mr. Jones has the temerity to label as "Standard Pronunciation" forms of speech which are the mark of the imperfectly educated. Not to task your compositor with phonetic script, I will try to indicate by the ordinary alphabet several grave lapses in Mr. Jones's English.

(1) He is radically wrong in his treatment of *r* in words like farther, deer, paper, and satire. To represent them as pronounced like father, deea, paipa, satia, is a travesty of educated speech.

(2) An *i* or *e* in such a termination as—ity is treated as an obscure vowel (familiar to the uninitiated as the *a* in China). We are asked to accept infinaty, sociaty, possable, as correct speech. This again is contrary to fact. A speaker who did not show by his utterance that he knew how to spell the often misspelt word inadmissible would be regarded by all educated people as guilty of a serious solecism.

(3) *While* is to be pronounced like *wile, when* like *wen, what* like *wat.* (Mr. Jones has glimmerings of the truth here, and allows the authentic *which* to come in as an alternative!) This again is to give the hall-mark of expert approval to the lapses of the street.

It will be said that Mr. Jones confessedly spoke for the South of England only. I will leave the North, which has many doughty champions, to reply to the parochialism of this contention. For myself, I simply deny that he has given a correct account of Southern speech. I am a Southerner; I know the South of England from London to Land's End; and I repudiate the suggestion that the dialect of servant-girls and costermongers is to be accepted as that of educated London or the South of England at large.

The development of English speech in the direction already taken by the Cockney, which Mr. Jones foresees as a possibility, is not what most of us desire. It will rapidly ensure, if his own teaching is allowed to hold the field. South Indian English inevitably suffers from the faults incidental to the acquisition of a foreign tongue. There is no need to contaminate it further by the blemishes of a provincial dialect (however distinguished the individuals who speak it) which are frankly recognised as blemishes in the country of their origin.

I am, Dear Sir, Yours truly, Ferrand E. Corley.

Madras, *December*, 1912.

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